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THE TRUE 4372.4.8.
Doctrine of Repentance 1-9.
VINDICATED,

FROM
Certain false GLOSSES on the
PARABLE of the *Prodigal Son* :

WITH SOME
CITATIONS out of our *Homilies*,

STATING
What is the DOCTRINE of the *Church*
of ENGLAND on this Subject.

BEING A
SUPPLEMENT

TO
Three SERMONS on *Repentance* some Time
since Published.

To which is added,
An ACCOUNT of the State of *Man*, his *Natural*
and *Spiritual Powers*, with the Degrees of his
Free-Agency from the *Creation* downward till now.

ADDRESSED
To the *Gentlemen* of the University of *Oxford*.

By BENJAMIN HOLLOWAY, L. L. B.

L O N D O N:
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THE TRUE

DOING OF THE DEED
VINDICATED

COMMITTEE OF THE
LAWYERS OF THE

CITIZENS OF THE

WINDSOR

SUPPLEMENT



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TO THE
GENTLEMEN
OF THE
UNIVERSITY of OXFORD.

GENTLEMEN,

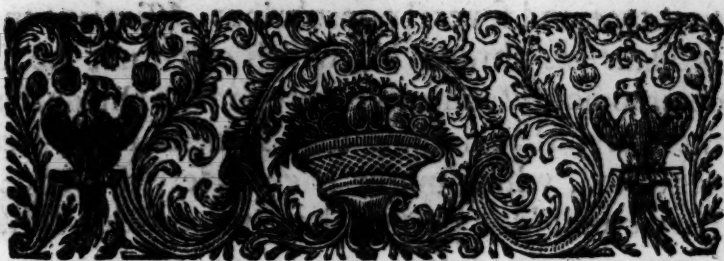


Lately printed, in your Prefs, three Sermons on *Repentance*; and had, then, the following *Supplement* ready to Print after them. How this Part (thro' a Variety of Discouragements chiefly from your Vice-Chancellor) came to be defer'd, and myself oblig'd to withdraw, and resolve upon Publishing, the same, elsewhere, is no Secret to many of you. The Hardships by this Means done me; with the Reason and End of doing them, had, at the same

ii DEDICATION.

same Time, a Tendency so prejudicial to the Cause of *Learning* and *Religion*, that I thought myself concern'd to draw up an Account of the whole Affair, by way of *Case*, to be publish'd with this *Supplement*: But, not knowing how far the World might, in a Complaint of this kind, be induced to distinguish, with me, betwixt one or two Person only concern'd herein, from your whole Body; and having no Mind to carry the least Appearance of a Misunderstanding with you (for many of whom I have a great Respect) I resolv'd at length to *postpone*, and, if no new Occasion of *Complaint* be given me, wholly to drop, that Design. One Thing only I desire, and hope I may expect from your Candor, *viz.* that you neither be *prejudic'd* against *Me*, on a Supposition merely of my having Read, or Recommended, the Writings of *another* Author, nor Censure or Condemn, either *Me*, or *such Author* unread.

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THE TRUE
Doctrine of Repentance
VINDICATED,

From certain false Glosses on the Parable of
the Prodigal Son, &c.



THE Discourses, in this Title referr'd
to, were Compos'd, and, in Sub-
stance deliver'd, on Occasion of a
Pamphlet a little before Publish'd;
in which the Author had under-
taken to shew *the Sufficiency of Simple Repen-*
tance to reconcile Sinners to God, without
Faith in the Redemption by Jesus Christ. And, I
trust, the chief Arguments offer'd in that
Pamphlet, are in those Discourses refuted, to the
Satisfaction of the judicious and sincere Christian
Reader. Nevertheless, because there are in
the said *Pamphlet* some *Comments* devised to
support this strange *Hypothesis* of *Simple Re-*
pentance,
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pentance, and several opprobrious *Affertions* and *Insinuations* thrown in, which cou'd not be so commodiously animadverted on in the Discourses; therefore, that nothing may seem to have been neglected, which might have deserv'd Notice; I have judg'd it proper, here to consider those *Comments*, in a few Notes or Observations added by way of *Supplement* to the said Discourses. And,

1st. I observe, that the said Author, intending to carry his Reader into his Doctrine of *Simple Repentance*, takes his Rise from a jejune and distorted *Commentary* of his own, on the *Parable* of the *Prodigal Son*: In which he supposes our Lord's Design was to represent, or exemplify, the Case, indifferently, of *any Sinner*, in what Instance soever, *returning to his Duty*, and being *received to Pardon and Forgiveness* by God, the *Common Father* of all his *Creatures*, merely for his *Simple Repentance*, as aforesaid. But,

This Parable was not design'd by our Lord to represent or exemplify the Case, *Indifferently*, of *any Sinner*, as aforesaid, *returning to his Duty*: Much less was it to signify, that *each Sinner shall be received to the Divine Pardon and Forgiveness, on his own Simple Repentance, by undoing* (as this Author expresses it) *as far as in him lies, what he has done Wrong*. But, contrariwise, by the two Sons here treated of, the two several People of the *Jews* and *Gentiles* are understood; the *Jews* being re-
presented

presented by *the Elder*, who had all along liv'd in his Father's House, and had, in Comparison, ordinarily done his Will; and, *the Gentiles*, by *the Younger*,—*the Prodigal*; who had gone into a far Country, and had spent his Substance with Harlots, in riotous Living; that is, who had *Apostatiz'd* from the true God, and given himself up to commit *Spiritual Whoredom with Idols*; in which abominable Course, finding, after all, no Satisfaction to his Soul, he desired to return to his Father,—to the Faith and Worship of the true God; and was, accordingly, accepted of him in the Manner as is symbolically describ'd in the *Parable*. Now, what is all this to the Business of admitting all sorts of Sinners, indifferently, to Pardon and Mercy on their Simple Repentance? But,

Had this *Parable* been intended to Exemplify the Case, indifferently, of any Repenting Sinner; And, had there even been in it, as the *Pamphleteer* supposes, no Expressions plainly including the Doctrine of Faith in the Redemption by Christ Jesus; yet cou'd not any thing have been concluded to the subverting of that Doctrine from the silence merely of this Passage as to that Point. Because,

This *Parable*, by itself, is to be consider'd but as one short Portion of Holy Scripture, and to have been deliver'd, as most of our Lord's other Parables were, *Occasionally*, to illustrate some one particular Case, or some one, or more

Branches of Duty; and is not, therefore, to be suppos'd to have taken in all the *Circumstances* of the *Case*, or all the *Branches* of the *Duty*; but, to have left the *Case* or *Duty* to be, in some respects, supplied or explain'd out of other Passages of Holy Scripture, where the same *Case* or *Duty* is treated of more *fully*, and with addition of *other Branches* or *Circumstances*. Thus,

For the Purpose, in the present Instance ;

Supposing the *Duty of Repentance* to be indefinitely treated of in this *Parable*, yet, if the said *Duty* be in the Holy Scriptures altogether describ'd as a *complex* and *mixt* Virtue, and not available but *with Faith* in the *Redemption* by *Jesus Christ*; then tho' *Faith* be not expressly mention'd in the *Parable*, it must however be suppos'd and understood: As, on the other Hand, *Faith* itself (tho' it be often mentioned *alone*, as sufficient to bring Men to Salvation, yet) since in other Places (to obviate all Mistakes on this Head) *Faith* is expressly taught not to be acceptable, when destitute of *Repentance* and *Works*; therefore also must *Repentance* and *Works* be understood *with* it, in those other Places where they are not mention'd, as aforesaid. However,

Whether the Conversion of the *Gentiles*, or the Conversion, indifferently, of *any Sinner*, of whatsoever Age or Nation, be understood in the *Parable*; the said *Parable* (besides that it can no way be made to speak for the strange
Doctrine

Doctrine of *Simple Repentance*) was for two other Reasons very ill chosen by this Author, to comment upon; when he had a Mind to introduce his Doctrine of *Simple Repentance*.

First, because *it is a Parable*; that is, it is a Discourse wholly dictated in that kind of Stile which the Author and his Patrons or Associates call *Figurative* and *Improper*; to which *he* and *they* have conceiv'd such an Averſion, that himſelf, in his Work on Repentance, has enter'd his *Exception* and *Proteſt* againſt more than one half of the Holy Scriptures of the *New Teſtament*, on this Suppoſition merely, that they are penn'd in ſuch *Figurative* and *Improper* Stile; and, that nothing is, therefore, to be directly argued and prov'd from ſuch Scriptures. How inconſiſtent is he with himſelf in this, to ſet aſide all *Figurative* Scripture-Paſſages, and yet to deduce all the Arguments in his *own* Book, at the ſame time, from a *Parable*? That is, from a Paſſage wholly made up of, what himſelf calls *Figures*? But,

2dly. The ſaid Paſſage is by him ill choſen, not only becauſe it is a *Parable*, as aforeſaid; but alſo, becauſe it is a *Parable* compos'd, for the moſt Part, of Expreſſions, which are ſo far from favouring his Doctrine of *Simple Repentance*, that they are as oppoſite as is poſſible to it. Among this ſort of Expreſſions I may reckon, thoſe of—*the mighty Famine ariſing in that Land, whither the Prodigal went to Sojourn*; of—the Prodigal's *being there in Want*;

Want ; of—his *desiring to be fed with the Husks which the Swine did Eat, and no Man gave unto him* ; of—his Father's *seeing, and having compassion on him, while he was yet a great way off* ; and, of—his Father's *running to meet and receive him*, of—his Father's *commanding his Servants to bring forth the best Robe, and put it on him* ; to *put a Ring on his Hand, and Shoes on his Feet* ; and to *bring the fatted Calf and kill it*. By all which is understood, 1st, on the Part of the *Apostate and Prodigal Son, that Defection* from the true God and our Saviour, which causes a *Spiritual Famine*, and brings *Leanness withal into the Soul* ; which creates a *false Appetite to be fed with the Husks which the impure Swine do Eat* ; that is, with the *coarse and polluted Imaginations* necessarily growing of a *corrupt Religion* or *none*, and giving no Satisfaction to the *Cravings of the Spiritual Mind or Appetite* ; whence *Faintings of Conscience*, and (if the Case be not desperate) *Compunction*, and a *Longing to return to the Faith and Worship of the true God and our Saviour*. 2^{dly}. On the Part of the *Father* (is understood] that *preventing and assisting Grace* ; that *Clothing of us with the Robes of our Saviour's Righteousness* ; that *Shoeing of our Feet with the Preparation of his Gospel of Peace* ; and that providing for us the *Propitiatory and Eucharistic Sacrifice of Christ*, which the Holy Scriptures do every where teach to be so necessary to us, that, *without these, and,*
indeed,

indeed, otherwise than *by these*, no Man can have access unto the Father. There is not a Sentence in the *Parable*, which, when rightly explain'd and applied, is for his Doctrine of *Simple Repentance*, nay, which is not strongly against it.

Observ. 2. The *Pamphleteer* imagines, "that the Doctrine of *Salvation by Faith in the Redemption by Christ*, as the same hath been in all Ages holden by the Church, is not founded on the *Sayings and Declarations of Christ himself*, nor is contain'd in those *Writings* which do give the *History of his Life and Miracles*; but is rather founded on the *Sayings and occasional Writings of his Apostles*; who (he says) do sometimes use such *strong and lofty Expressions*, as when taken *strictly and literally*, do express much more than those Apostles themselves ever did intend." And, therefore, this *Free-Thinking Gentleman* has thought fit to determine, that "the collecting together any number of such *lofty, figurative and borrow'd Expressions*, as lye scatter'd up and down the *New Testament*, are not to be brought in Argument on this Head." That is, he wou'd have us reject and lay aside the other Scriptures, and confine ourselves to the *Sayings and Declarations of Christ himself, contained in the four Evangelists*; or, rather, to some few such *Sayings* contain'd in the *three former*. For (for the same Reason that he throws out of his *true Gospel of Christ*, the *Writings of the other Apostles*)

Apostles) he must also dismiss near the whole Gospel by St. *John*, and also the far greater Part of the other *Evangelists*; and, among the rest (as was observ'd above) the *Parable* on which himself has built his Doctrine of *Simple Repentance*; the same being wholly made up of those very *lofty, figurative, and borrow'd Expressions, which he cannot allow to be brought in Argument on this Head*. Into this narrow Compass has he at length contracted his *true Gospel of Jesus Christ*! But,

I hope, Believers will not be so easily persuaded to put out their own Eyes, to commit themselves to the Direction of these wild Guides; nor quit, or give up, *this or that* Portion of Scripture, to the petulant Demands of each confident Infidel, that shall want to pare off something from the Word of God, disagreeing with *his* particular evil Scheme. For, all the Holy Scriptures are of one and the same Divine Original, and Authority: And, all the Books of the *New Testament* taken together, are, in Propriety, *the true Gospel of Jesus Christ*. St. *Paul* calls his Preachings and Writings, several times, by the name of *the Gospel*,—and, (as he was made the Pen-Man and Promulger of it) by the name of—*his Gospel*—the Subject of which [*Gospel*] he tells us, in brief, was—*the good Message of Justification by Faith, and of the Gift of the Spirit thro' Faith*; or, in other Words, of *Grace and Peace from God the Father, and from our Lord*

Lord Jesus Christ, who gave himself, for our Sins, that he might deliver us from this present evil World: Anathematizing, at the same Time, all such as shou'd *Preach any other Gospel than that which he had Preached*; but more particularly, all such as shou'd Preach the pretended Gospel of *Justification by Works*: As he that runs may Read in his Epistle to the *Galatians*, and in several other Places. Whether this *Gentleman's* Readers will be determin'd, what to admit for *Gospel*, by *St. Paul's* Account, or his, must be left to them to consider. And here,

To say a Word of the *Figurative Expressions* which he talks so much of, we ought to be especially careful to retain and study the Language and Meaning of them; lest we be carried to Censure, or Neglect them, like our forward Author, without knowing any thing about them. For, indeed, these Expressions do, above any others, Demand our Attention; the same being given in a peculiar Manner to assist our Understandings, even by conveying to our Minds, from *Emblematical* and *Sacramental* Things and Actions obvious to our Senses, *Ideas* of those *divine* and *spiritual* Things which are not Objects of Sense; and which, by plain and literary Narrations or Descriptions, we cou'd not conceiye: So that, to divest ourselves of these, wou'd be to deprive ourselves of the Use and Benefit of what

is most excellent and admirable in all Science *human* and *divine*; and, in Effect, to throw away our Arms to expose ourselves naked to our Adversaries. I say, for the Reasons above given, as also for this, that (if these Expressions are rightly understood and taught) all the frivolous Objections of scorning Opposers will be no longer heard; we ought to insist on them the more. However,

As our Saviour, convincing the *Sadduces*, (who only receiv'd the *Pentateuch* for *Scripture*) answer'd *ad Homines*, to their cavilling Question, out of the *Pentateuch*; so, (though by the Way, it never was our Lord's Design to give a full and perfect Account of the *Reason* and *End* of his *Sufferings*, before *he suffer'd*, yet) have we store of Evidence to stop the Mouths of these *Modern Sadduces* (who do pretend to receive only the *Gospels*, or some scatter'd Parts of them, for *Scripture*) from sufficiently clear Declarations of this Matter, occasionally given, in *the Gospels*, and from the very Words of *our Saviour himself* (which is the Thing they seem much to insist upon) in a great Number of Places. But, one, cited in *the Discourses*, may suffice, viz. *The Son of Man came not to be minister'd unto, but to Minister, and to give his Life a RANSOM for many*. Now, these are the very Words of our Lord *himself*, recorded by two Evangelists. *Mat. xx. 28.* and *Mark x. 45.* And, let the whole Fraternity of *Scripture-Perversers* try
if

if they can, by any *Chymistry* of theirs, *transmute* this Reason of our Saviour's yielding himself to Death, given in the Expression before us by himself, viz. *to be a Ransom*; into their *forged Reason*, of his *Dying in Defence of their strange Doctrine of simple Repentance*; And, then, I will Consent that they shall be allow'd to have *talk'd* [as they *think*] licentiously, to some Purpose; but, till then, not a Word they shall *say* or *write*, on this Argument, will, by my Suffrage, merit to be *heard*, or *read*.

Observ. 3. As to what he says of the Apostle's Discourse concerning *Melchisedek*, *Heb. vii. 3.* It is to be observ'd, that it was the Apostle's Intention in that Discourse to express, that *Melchisedek* strictly and properly *was eternal*: For, that Exhibition of *Melchisedek*, made to the Patriarch *Abraham* and referr'd to by the Apostle, was indeed no other than *an Exhibition of that Person of the Ever-Blessed Trinity, who was to take Manhood to redeem Man*, as on Occasion may at large be prov'd.

Observ. 4. The Pamphleteer has a deal of self-contradictory Nonsense, *about the propitiatory Sacrifices of the Law* being but *Signs of God's propitiousness to penitent Sinners*, and *no more*; as also, *about the propitiatory Sacrifice of Christ* having been *only made in Defence of the Doctrine of simple Repentance*, and, in no Propriety, *for Propitiation*: That is, these *Sacrifices* were *Propitiatory*, only they were *not*

Propitiatory; or their *Propitiatoriness* was for quite another Use than for *Propitiation*: And, *Sacrifices* themselves were none of them, in any proper Sense, *Sacrifices*; but, *Signs* only of somewhat else *not sacrificial*; there having never been any thing *properly sacrificial* in the World. But,

When he talk'd at this Rate, he either knew not what the Terms, *Sacrifice*, and *Propitiation*, meant; or hoped none of his Readers wou'd know; and, so, he might impose upon them what ridiculous Comments he thought fit. But, so long as the Terms, *Sacrifice*, *Propitiation*, *Attonement*, &c, do stand in our Bibles; or, indeed, in any of the Heathen Books; all Persons of common Sense must know, that *his Simple Repentance*,—*Repentance* without any *Attonement* or *Propitiation*, never cou'd or can stand. All Monuments of Religion, *Ethnic*, *Jewish*, or *Christian*, are Evidence of the contrary to what he has endeavour'd on this Argument to advance.

Observ. 5. He strives to squeeze out of the Words of St. Paul, a quaint Conclusion against St. Paul. For thus, having explain'd upon the Text, *Heb. x. 4.* [*it is not possible that the Blood of Bulls and of Goats shou'd take away Sins*] that “ as it is not possible the
 “ shedding of the *Blood of these Animals*
 “ shou'd render a Sinner less a Sinner than he
 “ was before; or, that the same shou'd render
 “ the Deity more propitious than he wou'd otherwise

“ *therwise be* ; so is it an *Impossibility in Na-*
 “ *ture* for the Blood of these Animals to *take*
 “ *away Sins*,” I say, having explain’d upon
 the above-cited Text thus, he thereupon as-
 sumes, that “ if this be the Case with respect
 “ of the Blood of these *Animals*, it must e-
 “ *qually* be the same, with respect of shedding
 “ of the Blood of Christ, or of any other Blood
 “ *whatsoever* ; it being as much an *Impossibili-*
 “ *ty in Nature*, for the *shedding of the Blood*
 “ of Christ to render a Sinner less a Sinner, or
 “ less the Object of God’s Displeasure than he
 “ was before ; or, that it shou’d render God
 “ more propitious than he wou’d otherwise be ;
 “ as it is, that the *shedding of the Blood of*
 “ those Animals shou’d do it ; and therefore is
 “ it equally impossible that the Blood of Christ
 “ shou’d, in a strict and proper Sense, take a-
 “ way Sins.” Was ever such detestable *Wres-*
 “ *ting and Insinuating* ? Does not every Child,
 that can Read, know that the Apostle, from
 the *Insufficiency* of the *Legal Sacrifices* in them-
 selves to *attone for Sins*, argues the *Necessity* of
 the one all-sufficient Sacrifice of Christ, proper-
 ly and effectually to *Attone* for them ? But,
 perhaps, this Writer Thought, from his own
 simple Supposition of the *Impossibility in Nature*
 (as he calls it) of any Sinner’s being rendred less
 a Sinner, or less the Object of God’s Displea-
 sure than he was before, &c. to fasten a false
 Conclusion even on the Apostle himself. If so,
 and he continues hardned, so as not to Repent
 in

in another manner than his own *Pamphlet* sets forth ; I doubt, he must expect one Day to have another kind of Reckoning to make, than what I am here to call him to, for that. Mean while,

To what Purpose is talking of his *Impossibilities in Nature*, when the Discourse is concerning Acts surpassing all the Powers of *Nature* ? And perform'd by *him* who *was*, and *is*, the *Lord* of *Nature* ? To restore what had been decay'd, and lost, *in Nature* ? Then, as for Sacrifices, the *Typical* ones of the *Law*, and the *Real* one of *Christ* ; to which (in giving the *Rationale* in general, of the *Sacrifices*) we must add the *Sacrament* of the *Lord's Supper* ; the first of *these*,—the *Typical Sacrifices* were *Memorials*, for Believers, *then*, of the Engagement of their *Surety* to *pay* their *Debt*, and *Cancel* the *Securities*, given on their Part. By the *second*,—the *real Sacrifice of Christ*, the said *Debt* was actually *discharg'd*, and the *Securities*, to all that do Believe, *Cancel'd*. And, in the *last*,—the *Sacrament of the Lord's Supper*, since given, we have other *Memorials*, not only of the actual *Payment* of the *Debt* and *Cancelling* of the *Securities*, as aforesaid ; but also, of an *Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us*. 1. Pet. i. 4. And, by each of these Acts (whatsoever the Author may talk) Men have been, and are made less *Sinners* than they were before. As, I suppose,
the

the *Author* himself (if he had contracted a *Debt* which he cou'd not discharge, but had a *Brother*, or *Friend*, able and willing to become his *Surety*, and to engage *at a Day set*, to discharge his said *Debt* for him) wou'd think himself less a *Debtor*, even before actual *Payment*, than if no such Provision had been made for him: Because there wou'd be good *Security* for the Payment of his *Debt*, at the Time appointed; and, in the mean while, his Person wou'd be free from Arrests and Imprisonments: How much more (after the actual discharge of his *Debt*, and Cancelling of the *Securities*, as above) wou'd he look upon himself to be really less a *Debtor* than he was before? But,

I trust, I have, in the Discourses, sufficiently shewn, that his Suppositions, of every *Sinner's being what he is in himself*; and, of the *Divine Propitiousness being what it is in itself* (upon which the rest of these *Chimera's* do depend) are still but *Suppositions*, taken up upon Trust, without any sort of Foundation, but in his own Conceit; and, that these, therefore, are not, in any respect, to be admitted for *Arguments*; much less for *Arguments* to convince even an inspired Apostle of *Reasoning wrong*: Nor, indeed, can I imagine the *Author himself* cou'd ever take these *Sick-Man's Dreams* of his for *well* and *waking Thoughts*; only, having a Mind, in his scoffing Way, to be *Jocose*, he was willing to try if he cou'd impose them upon his Readers for such.

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His other Imaginations, of a piece with the former, *about Sacrifices and their Effects*, those of the Law, “design’d, as he talks, “*imperfectly to point out the Divine Propiti-
“tiousness to his true Penitents*, and, by that
“means, *faintly and imperfectly to purge
“their Consciences*; and, that of Christ once
“made in Confirmation of that Doctrine of
“Repentance; and, so, design’d and fitted to
“be a prevailing Argument with many Sin-
“ners to Repent; by which means the said
“Sacrifice of Christ is also said, in a *Figura-
“tive Sense*, to render the Deity propitious to
“Sinners, and to take away Sins.” I say,
all these Conceits, with his, or any Man’s
thinking, “this, or that, was all that the said
“Sacrifice of Christ cou’d POSSIBLY do,”
are still but Thinking: And, as this Thinking a-
gainst Revelation, proves nothing, but that
himself can think any Thing, without, or
against, both Reason and Evidence; so, can it
not be worth any more Thinking or Reason-
ing about. Only,

For the sake of his Readers and my own, I
will endeavour briefly to State and Answer
this Question, *viz.* How they under the Law,
had, and how we under the Gospel, have not,
Conscience of Sins: Or, how the *Sacrifices* of
the Law cou’d not Purge those who worship’d
God by it, so as that they shou’d have no more
Conscience of Sins: But, how the *Sacrifice of
Christ*

Christ hath purged the Consciences of Believers under the Gospel, from Sins. Now,

That Species of *Knowledge, Perception, Opinion, or Persuasion*, which we call *Conscience*, is not barely to have *Knowledge, Perception, &c.* as is commonly suppos'd, *within a Man's self*: By no means, but, it is to have such *Knowledge, Perception, &c.* by some Reason, Law, or Rule, *from without*, reflected *inward* by *Cogitation* on the *Mind*; so that, it properly is, what it's compound Name denotes, viz, *Co-Science* or *Co-Perception*; that is, *joint* or *comparative Knowledge* or *Perception*. Moreover, such Reason, Law, or Rule, may be by means of some *sensible Indices* or *Signs* given for *Instruments of Monition* to assist or direct the *Mind* in forming the said *Co-Science*, or *Co-Perception*; as by some *Emblematical Figures*, or by some *Religious Rites, Types, Sacraments, &c.* And, in either of these Cases, the *Conscience* so form'd will be as the said *Law, or Rule*, is; or, as the said *Indices, or Signs*, are. That is, it will accordingly be either *right* and *exact*, or the contrary. For thus, *St. Peter* mentions *Conscience of God*, which *purifies* and *saves*; and *St. Paul*, that of *Idols* which *defiles* and *destroys*. Then, *Conscience of Sins*, form'd by the reflecting of some outward Reason, Law, or Rule, upon the *Mind*; or, by means of some sensible *Index* or *Sign*, as aforesaid; may be either *general* or *special*. 1st. *Conscience of*

D

Sins

Sins special, is each Man's *Conscience*, of each particular Offence or Crime committed, or incurr'd by himself; whether it be to *Repentance* and *Pardon*, or to *Obduration* and *Condemnation*. 2dly. *Conscience* of *Sins general*, is *Conscience* of original *Corruption* of *Nature*, common *Infirmity*, *Pravity*, &c. Now, of these two Species of *Conscience*, that of *Sins special*, is not taken away without *Repentance* and particular Application, by *Faith*, of the Merits of *Christ*, to the *Person* and *Case* (in every Instance) of the *Criminal* or *offending Party*: Whereas, that other *Conscience* of *Sins general*, that is of original *Corruption* of *Nature*, *Infirmity*, *Pravity*, &c. common to all Mankind, is purged and done away, by the Merits of *Christ*, to all that are *regenerated* by his Spirit in *Baptism*. These latter therefore, are those *dead Works* from which the Apostle tells us, our *Consciences* are now *cleansed by the Blood of Christ*, Heb. x. 14. And, from which, *their Consciences cou'd not be cleansed*, by the *Purifications* of the *Law*: But, on the contrary, as the *Indices* or *Signs* of the *Law*, generally pointed, in the first Place, at *Death due to Mankind* for such *Corruption* and *Pravity*; so, was the *Law* itself, so far from *taking away* such *Conscience*, that it even fix'd it the faster in the Mind, and awaken'd it the more. And, this the *Pamphleteer*, if he had not been wilfully Blind, wou'd easily have discovered to have been the Apostle's

file's Meaning, throughout the Passages referr'd to by himself. *Heb. ix. 9, and x. 1.* Where the *Apostle* informs us, in the whole, that—*The old Tabernacle was a Figure for the Time then present, in which were offer'd both Gifts and Sacrifices, that cou'd not make him that did the Service perfect, as pertaining to the CONSCIENCE; which stood only in Meats, and Drinks, and diverse Washings, and Carnal Ordinances, impos'd on them until the Time of Reformation: But, Christ being come an High-Priest of good things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to say, not of this Building; neither by the Blood of Goats and Calves, but by his own Blood, he enter'd in once into the Holy Place; having obtain'd eternal Redemption for us. For, if the Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean, Sanctifyeth to the purifying of the Flesh; how much more shall the Blood of Christ, who thro' the eternal Spirit, offer'd himself without Spot to God, purge your Consciences from dead Works, to serve the Living God! Thus again—For, the Law having a Shadow of good things to come, and not the very Image of the things, can never with those Sacrifices, which they offer'd Year by Year continually, make the comers thereunto perfect: For then, wou'd they not have ceased to be offer'd? Because that the Worshippers, once purged, shou'd have had no more CONSCIENCE of Sins: But, in those*

Sacrifices there is a remembrance of Sins again, made ev'ry Year.

The *Sum* of these Passages taken together is, that the *Mosaic Law* and *Tabernacle* were given to exhibit a *Figure* and *Shadow*, by *Indices* or *Signs*, for the Time then present, of *Purification* and *Redemption* by *Christ*, who was to come : But that the same had not in them the *Truth* and *Substance* of that *Purification* and *Redemption* ; that the said *Figure* and *Shadow*,—the said *Indices* and *Signs*, stood in *Meats*, and *Drinks*, and *divers Washings*, and *Sacrifices* of slain Beasts, and other *carnal Ordinances* ; which, for three Reasons, cou'd not make them that serv'd God by them, PERFECT as pertaining to CONSCIENCE, that is, they cou'd not, for so many Reasons, *Purge* and *take away Conscience* of Infirmities and Sins, either *General* or *Special*. 1st. Because they were, or did contain in them, only *Indices* or *Signs* of *purifying the Body*, but cou'd not reach the Soul, and therefore cou'd not Purify the Man but imperfectly. 2^{dly}. Because the *slaying*, *dividing*, and *burning*, of the Creatures order'd for *Sacrifices*, were all what the Apostle terms—*dead Works* ; that is, they were *Signs* or *Monitions* of *Death* due for Sins, and so kept the *Conscience* of the Offerers, still bound under *Servitude* to *Sin* and *Death* ; while *Conscience* of *Righteousness* and *Life* to be restor'd by *Christ*, lay deep under the Cover and Infolding of many complex Types ; and therefore

was

was not to be seen *but at a distance*, and thro' some Exhibition of the *Gate of Death*, which was to be pass'd *in the Way to Life*. 3dly. Because those Services were order'd to be repeated for *Remembrance of Sins Tear by Tear*; so that, they were, in Propriety, only so many *Registrations of Sins*; and, therefore, serv'd also, in this respect, only to *bind Sin* still faster upon the *Conscience*; but did nothing truly and effectually to take it away. Only, by them was that which the Apostle calls—*the bringing in of a better Hope in Christ*; who, being since *come an High Priest of good Things to come*, that is, of true and proper *Purification and Redemption, by a greater and more perfect Tabernacle, not made with Hands, not of this Building, but by the Tabernacle of his own Body raised from the Dead; neither with the Blood of Goats and Calves, but with his own Blood, is enter'd once for all into the true Sanctum Sanctorum in Heaven, having obtained eternal Redemption for us*: So that, *Satisfaction* for Sins being now properly and fully *made*; and, therefore, needing no more to be *repeated*; that *general Conscience of Sins* which had remain'd, as aforesaid, under the *Law*; and which, by all the Services of the *Law*, was *stirr'd* and *kept more awake* in the *Mind*; is now *done away in Christ*; and, by that Means, all they who do *now come to God thro' him*, are properly *Purified* and made *Perfect*, and consequently, no more have any such *Conscience of Sins*.

Sins. In this Sense, I say, the *Typical Services* of the Law *cou'd not*, but the *true Sacrifice of Christ* hath taken away *Conscience of Sins*. And, no other thing but the right *Apprehension, by Faith*, of the *Merits* of that true *Sacrifice*, can take away such *Conscience of Sins* in any Man. No Man's *natural Powers*, or *Civil and Social Performances*, or *Simple Repentances*; nor, any *Law*, or *Reason*, or *Wisdom*, of any Man's finding out; nor any *Lawgiver*, or *Prophet*, made and intruded by himself, or sought and set up by others, can avail at all to *purge* that *Conscience of Sins*, or to take away that *Guilt* to which each wretched Mortal, from his *first Father*, is *Heir* alike. There are eternal *Impediments* and *Obstacles* laid by *Nature* (as *Nature* now is) in our Way to God, so that we have no possibility of *Approach*, but by *him* who hath taken upon himself *our Burden*, and *plain'd* our Way for us. Moreover,

To add a Word of the *Indices* or *Signs*, as above mention'd: Those of the *Law* were *Memorials* of *Christ*, as he was *then still* to suffer for *Sins*; and, consequently, of *Sins* not then *purg'd* and *done away*: But, not so, the *Indices* or *Signs* of the Gospel in the Christian Sacraments; for, here, tho' some of the *Indices* or *Signs*, are, it is true, *Memorials* of the *Death of Christ*; yet are they so in such manner as that *Christ* is represented and understood, in the same, to have actually satisfied for *Sins*
by

by his Death ; as, also, to be since *Risen*, and to have *Ascended* up into his *Glory*, and, consequently, to have now actually *purged* from *Sins*, the Consciences of all those who *do come to God thro' him*, by a faithful and pious Application of the said (*Sacramental*) *Signs*.

This is the *Apostle's* Instruction on this Argument, altogether ; Instruction truly Divine and Comfortable to all that can *receive* it. And, when any Man sets himself to write on this, or any other like Subjects ; it concerns him, well to consider, whether he be *able* and *willing* rightly to explain them ; not to study how to confound himself and his Readers with them, by *cavilling*, *excepting*, and *distinguishing*, that is, by *equivocating* and *denying*, he knows not what, relating to them. For, whether it be of slothful Ignorance, or of vain Affectation, or of rebellious Wickedness ; or thro' any other like Cause of miserable Deception, and Blindness ; it is a most fearful Thing to handle the Word of God *ignorantly* or *deceitfully*. It was predicted of the *Jews*, and but too nearly touches the Case of Multitudes of others, with respect of the Holy Scriptures, now.—*The Vision of all*, that is, the whole end and design of the Divine Revelation to Men, *is become unto you as the Words of a Book that is Sealed, which Men deliver to one that is Learned, saying, read this, I pray thee ; and he saith, I cannot, for it is Sealed :*

And

And the Book is deliver'd to him that is not Learned, saying, read this, I pray thee; and he saith, I am not Learned, Isai. xxix. 11, 12. If Men, whose Business it is, or who do make it their Business, to interpret Scripture; do Misunderstand, and Misinterpret it; by whatsoever Means, or with whatsoever View this is done, the Crime is, in effect, the same: Any way it is, declar'd to be for *Punishment* and a *Curse* unto them. Because they are under no Necessity of *intruding into what they do not understand*. On the contrary, it is an Apostolical Precept—*he that is Ignorant, let him be Ignorant*: That is, let him behave as one that is *Ignorant*, and not pretend to *know* and *explain* what he *knows not*. But to return.

Obs. 6. The Author challenges the Clergy to enter the Lists of Disputation with him, and then advises them, with the *Authority* of a *Conqueror in Triumph*, or with the *Assurance* of a *Mountebank*, crying and commending of his *Packets*, for the Future to preach to their Flocks *reconciliation* with God, not thro' *Faith* in the *Redemption by Christ Jesus* (as they have hitherto taken themselves to be required by the *Holy Scriptures* to do) but thro' *his Nostrum of Simple Repentance*. As for his Challenge, I think, that, by his own manner of drawing up his Forces, and by the Order and Success of his Attacks, he has only shewn the World, how Imprudent and Rash a thing it is, *for him that girdeth on his Harness, to boast himself*

himself as he that putteth it off. And, for his Advice to the Clergy, it is to be hoped, the Clergy do not stand in need of any Direction or Charge of HIS, in what Manner they ought to preach *Christianity* to their several *Auditories*; and, that some of them will repay his Civility, and give him also a little Advice in their Turns. In particular, I think, they may very well Counsel him, (when he undertakes again to Comment on the *Holy Scriptures*) to consider, what he is about: And, as he has been a Putter of *previous Questions*, they may further advise him, to remember, that there is one Question *previous* to all that he hath, or can put, *viz.* Whether God hath given a *Written Revelation* of his Will to Mankind? And, if he has done so, that there may yet be a Question or two besides, still *previous* as to (this *Author*) himself, *viz.* Whether he can *read*, and *understand*, the *Writings* in which that *Revelation* is contain'd; as also whether he has a Mind sincerely and truly to represent their Sense? For myself, I must freely declare, that he appears to me to have begun his Work at the wrong End. He hath taken upon him to Write *Commentaries* on the *Holy Scriptures* without having learn'd to *read* and *understand* them: And, for that little of them which he imagines he does understand, in his loose way of reading them, by Scraps and scatter'd Passages, from *Translations* and *Commentaries*, he appears only to have studied, by all the little

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Ways and Means in his Power, to *misrepresent* and *pervert* them: So, on both the Accounts mention'd by the *Prophet* above cited, that divine Science is placed wholly out of his reach. *The Book to him is Sealed: And he also is unlearned.* My Meaning is not, that I look upon him to be Deficient in any of those Parts of Human Learning which are now most in Fashion. On the contrary (notwithstanding he, of his extream Modesty, *Socrates* like, professes himself to be wholly ignorant of some fashionable Parts of Learning) I do believe him to be Master of them all to a very eminent Degree. I look upon him to be a most skilful *Critic* in the *Greek* and *Latin Classics*, a choice *Historian*, a smart *Declaimer*, a ready and elegant *Writer*, a profound *Philosopher*, a subtle *Disputant*, an able *Casuis*t, and a *consummate Politician*. But, with all these, and, perhaps twenty Accomplishments more, he is still a Stranger to the chief Words and Terms of the Holy Scriptures, and to the Method of conveying Ideas generally made use of in the Sacred Oracles, by *Symbolical* or *Typical*, and *Sacramental Designations* of the Divine Persons, Things, and Actions; a Method, which was observ'd throughout the *Old Testament*; and hath, in a vast number of Hints and References, been copied in the *New*; which was once rightly known and understood, by all Believers; was for a Time universally mimick'd by the *Heathens*; was by *them*, afterwards, for the most

most part confounded and lost; was still after that, suppos'd to have been retain'd in its greatest Perfection by the old Enemies of God's People, the *Egyptians*; and, among them was hunted after, for many Ages, by the boasted *Wise Men* and *Philosophers* of the *Grecians*; which has now, for several *Centuries* past, been strangely perverted by *some Christian Churches*, and as strangely neglected by *Others*, and which is, at length, totally lost to the miserable Followers of *Arius* and *Socinus*; nor can be retain'd or recover'd by any, without an honest and assiduous Study of the *original Scriptures*; against which many have nevertheless, conceiv'd such an unaccountable *Prejudice*, that they will rather suffer any *Vanities*, *Forgeries*, and even *Insults*, upon the most sacred and momentous Truths, to pass, than take the necessary Pains in the study of the *Holy Scriptures*, to inform *themselves* and *others* better. There must surely, be some strange Infatuation that is the Cause of this; of which I will not stand to make Enquiry now. One thing only I wou'd beg leave to recommend to the serious Consideration of some *ingenious*, and, I hope, *otherwise well-disposed* Persons among us; *viz.* Whether the Preaching up of certain Offices of *Morality*, as the same do stand set off in Heathen Books, and upon Heathen, not Christian Principles, has not been very instrumental in introducing those Depravations in *Religion*, and even in *Morals* themselves, which are now

so much the Burden and Grief, and hereafter will be no less the Shame and Reproach, of our Times : And, whether it be not high Time to Preach up *Justification*, and the *necessity of a good Life*, not upon the Footing of our *natural Abilities*, nor of the suppos'd *Perfection and Loveliness of Virtue in itself* (tho' this was tolerably offer'd by those poor *Guessers* among the *Heathens*, who, perhaps, knew of little or nothing further) but, *thro' the Redemption that is by Christ Jesus; for the Hope that is set before us; for the Love of God our exceeding great Reward; and, as we are become Debtors to the Holy Spirit for our Sanctification* : On all which Accounts and Considerations, by all which Helps and Means, we now have all possible Encouragement to lead not *Moral Lives only*, but *Spiritual*, even in that *Purification of ourselves from all filthiness of Flesh and Spirit*, which becomes those who have Means given them, of being made the *Children of God*, and *Partakers of the Divine Nature*.

The Philosophers, by whose Writings many have been drawn away from this salutary Method of Instruction, did (with a Glare of Wit and Eloquence, too apt to dazzle and mislead) by the Efforts of their *Reason*, deliver themselves from some Mistakes, but to intangle themselves in more. They cou'd see that the *fabulous Gods*, and *popular Rites of Worship*, were *Vanities* and *Abominations* : But, either

not

not knowing, or resolving *not* to *own*, what GOD was; or whether he regarded Men's Actions; or cou'd, or wou'd, influence their Minds to Good; they stumbled, upon either a self-sufficient *Virtue*; or, upon a certain energetic *Mind* or *Wisdom*; or, upon a blind and inexorable *Fate*; or, upon a roving and uncertain *Chance*; or, upon a suppos'd eternal, animated, and intelligent *Nature*. Either a *Phisical Deity* diffus'd thro' this System; or, a *blind* and *inert One*, out of it; or, no Deity at all, was the upshot of their Searches after GOD. If we really needed any 'Directions, what cou'd it profit us to have recourse to such blind Guides? But, thanks be to God, we do need none: God himself (to put an End to our miserable Wandrings) having revealed to us all necessary Science *Natural, Human, and Divine*, except only those *Mechanic Arts*, which Men by their common *Sagacity* and *Industry*, are able to find out for themselves. And, why shou'd not this content us? Certainly, if we do at all regard the *Divine Revelation*, it was given to content us at our Peril; the *Apostle* having, by the Spirit of God, expressly enter'd his *Carveat* against all *Pagan, Jewish, or other Human, Philosophy, and Tradition*.—*Beware lest any Man spoil you thro' Philosophy, and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ*, Col. ii. 8.

It

It might be somewhat Excusable, just after the Time of Confusion by the great Rebellion, to fall into the way of *Moral Orations*, and *Essays* : Good Men had then been surfeited with hearing nothing but the *sanctified Phrase* of the *Gospel* in People's *Mouths*, while they saw none but Acts of *Rapine* and *Violence* in their *Hands*; and thought they cou'd not take a better Course to *Reformation*, than by Counselling them to have less of *Religion* and the Grace of God in their *Talk*, till they shew'd more of *Moral* and *Social Virtue* in their *Actions*. And, hence, their frequent *Lectures* of *Morality*. But, this Method of Teaching, especially with Omission, for the most Part, of Points properly *Christian*; cou'd not belong *Convenient* : In Fact, it soon prov'd *hurtful* : The People were generally Sick with the same Loathing ; and, to avoid *that* Extream of Enthusiasm, (as many of their Fathers had before done the *Other* of Superstition) they resolv'd to have nothing that cou'd be thought to carry the least *Air* and *Appearance* of any thing like it ; and, so fell back into every *Negation* of *Christianity*. How far they have been furnish'd with Arguments to countenance the several Delusions they have fallen into since, from the *moralizing Instructions* of some, who, I hope intended no such thing, wou'd be ungrateful to me to Remark. But every Body who will observe, must see, that we have now almost run our full Length in Pagan Refinements;

ments; and, that (if we do not quit these *Vanities*, and betake ourselves, tho' with less *Ornament* and *Flourish*, to speak things becoming *sound Doctrine*) *Arians*, *Pelagians*, *Socinians*, and *Deists*, Armies worse than of *Locusts*! will bear down all before them, and we cannot long subsist as *Christians*. Therefore,

Let us not any longer seek to establish every one his own *Wisdom*; but, let us *renounce ourselves*, and diligently *study*, and humbly *submit ourselves* to be guided by, the *Wisdom of GOD reveal'd to us in his Word the Holy Scriptures*. And,

May the All-Powerful and Gracious God (who caused his *Light* to shine out of *Darkness*) shine in upon our *Hearts*, to give to us the *Light of the Knowledge of the Glory of God*; which glorious *Light*, taking off that *Veil of the Covering*, expelling those *Mists of Error* and *Ignorance*, otherwise cast over all *Flesh*, is now irradiated upon all that do believe from the *Face of Jesus Christ*, by his *Holy Spirit*. To whom, with the *Father*, and the same *Spirit*, be ascrib'd all *Power*, and *Riches*, and *Wisdom*, and *Honour*, and *Glory*, and *Blessing*, by every *Creature in Heaven*, and on the *Earth*, and under the *Earth*, both now and for ever. *Amen*.

I thought I had here made an *End*: But, Reading the *Discourses* and *Supplement* thus far, a few Days before I design'd to commit them to the *Press*, with a *Friend*, to whose
good

good Principles and Judgment I pay a great Deference ; he told me, there were some Expressions in them, on the Subjects of God's *sufficient Grace* and Man's *Free Agency*, against which he thought some Friends of the Clergy wou'd take Exceptions; to which I answer'd him, Then what must also be my Apology, hereafter, to such *Friends* of the *Clergy* (if any such there be) that I had taken due Care to guard the Truth in relation to these Points, by inserting satisfactory Distinctions in proper Places upon them; that it wou'd at least appear to every attentive and impartial Reader, that I had advanc'd nothing on those Heads but what I found warranted by express Authority of *Holy Scripture*, and for which I had also produc'd that Authority for my Justification; and that, therefore, if this were disagreeable to any, I shou'd be sorry for it, but cou'd not help it; that if, by any Books or Writings now in Vogue, some of the Clergy had been led to think otherwise on these Subjects, than is *Reveal'd* in *Holy Scripture*, it must be their Part to *Consider*, and, on better Information from that Word which must be Decisive both to them and me, to *correct* their Mistakes; but, that I can have no Allowance, (out of respect either of Persons or commonly receiv'd Notions) to advance one Tittle on these, or any other Subject of *Revelation*, contrary to what is *Reveal'd*. I hereto added, that what I had deliver'd on these, as well as on the main Subject
of

of my Discourses, was agreeable to what our first *Reformers* Taught, and to those *Articles* and *Homilies*, which both they and I have Subscrib'd, and, by so Subscribing, are properly distinguish'd as Ministers of the Church of *England*; and that, therefore, if any Friends of the Clergy, as aforesaid, shall censure me on that Account, they will make themselves doubly culpable. 1st, As *Christians*, in advancing or admitting *Tenets* contrary to the *Gospel* of our Lord and Saviour *Jesus Christ*. And, 2dly, as *Pastors* of the said *Church of England*, in contradicting such their own Subscriptions. Thus far I ventur'd in my Defence to my Friend, then, from a general Knowledge and Remembrance of the main Tenor of our *Homilies* only, without having particularly consulted, or indeed so much as thought of, what was, or was not, stated in the same, while I was composing these Discourses: But, reflecting since, on what had passed in that Conversation, I thought it might be proper, for my fuller Apology to the Reader, purposely to go over the *Homilies* on *Repentance*, *good Works*, &c. to shew in a more particular manner, by Citations from the *Homilies* themselves, how I have in the Discourses above, as to all the main Points, fallen into the same way of *Explanation*, that those Fathers of our Church, who were the Composers of those excellent *Sermons*, had, so long before me done; and, that I can, therefore, have no reasonable Cause

to fear the Censure, but may well hope for the favourable Opinion, and kind Encouragement of all sound *Christians* and true *Pastors* of our *Church*, in my disinterested Endeavours to serve the common Cause of *Catholick Christianity*, and of our *National Church*.

And, what I shall cite from the said Homilies, may be dispos'd under two principal Heads, *viz.*

1st. Of our Natural and Spiritual Powers, and, of Salvation by Christ, in general.

2^{dly}. Of the *Virtue* or *Grace* of *Repentance*, the Subject of the above *Discourses*, in particular. And,

1st. Concerning our *Natural Powers*, and the Power of *Regeneration* by the *Holy Spirit* in us; in the first Part of the Sermon for *Whit-Sunday*, p. 209. we find they have said—

“ it is the Holy Ghost, and no other Thing
 “ that doth quicken the Minds of Men, stirring up good and godly Motions in their
 “ Hearts, which are agreeable to the Will and
 “ Commandment of GOD, such as otherwise
 “ of their own crooked and perverse Nature
 “ they should never have. *That which is*
 “ *Born of the Spirit is Spirit*. As who should
 “ say, Man of his own Nature is Fleshly and
 “ Carnal, and Corrupt and Naught, Sinful and
 “ Disobedient to GOD, without any spark
 “ of Goodness in him, without any virtuous
 “ or godly Motion, only given to evil Thoughts
 “ and wicked Deeds. As for the Works of
 “ the

“ the Spirit, the Fruits of Faith, charitable
 “ and godly Motions, if he have any at all in
 “ him ; they proceed only of the Holy Ghost ;
 “ who is the only Worker of our Sanctifica-
 “ tion, and maketh us *new Men* in Christ
 “ Jesus.” Thus,

In the first Part of the Sermon of the Mi-
 sery of Man, p. 8. they say, that “ Saint
 “ *Paul* in many Places painteth us out in our
 “ Colours, calling us, *the Children of the*
 “ *Wrath of GOD, when we be Born :*
 “ Saying also that *we cannot think a good*
 “ *thought* of ourselves ; much less can we say
 “ well, or do well of ourselves.” So again in
 the second Part of the same, p. 11. “ in our-
 “ selves (as of ourselves) we find nothing
 “ whereby we may be deliver’d from this mi-
 “ serable Captivity, into which we were cast
 “ through the Envy of the Devil, by break-
 “ ing of GOD’s Commandments : In our first
 “ Parent *Adam* we are all become unclean, but
 “ we all are not able to cleanse ourselves, nor
 “ to make one another of us clean. We are
 “ by Nature the Children of GOD’s Wrath,
 “ but we are not able to make ourselves the
 “ Children and Inheritors of GOD’s Glory.”

Thus, also, in the first Sermon of the Salvation
 of Man only by Christ our Saviour, p. 14.
 “ three things must go together in our Justifi-
 “ cation : Upon GOD’s Part, his great Mercy
 “ and Grace : Upon *Christ’s* Part, Justice,
 “ that is, the Satisfaction of GOD’s Justice, or

“ the Price of our Redemption, by the offer-
 “ ing of his Body, and shedding of his Blood,
 “ with fulfilling of the Law perfectly and
 “ thoroughly: And, upon our Part, true and
 “ lively Faith in the Merits of *Jesus Christ*
 “ which yet is not ours, but by God’s work-
 “ ing in us; so that in our Justification, is not
 “ only God’s Mercy and Grace, but also his
 “ Justice, which the Apostle calls the *Right-*
 “ *eousness* of God; and it consisteth in paying
 “ our Ransom and fulfilling of the Law: And
 “ so the *Grace* of God doth not shut out
 “ the *Justice* of God in our Justification, but
 “ only shutteth out the *Justice* of Man, that is to
 “ say, the Justice of our Works, as to be Merits
 “ of deserving our Justification.” And again at
 the Conclusion of the same Sermon-- “ whereas
 “ all the World was not able to pay any part to-
 “ wards their Ransom, it pleased God of his
 “ infinite Mercy, without any of our deserving,
 “ to prepare for us the most precious Jewels of
 “ *Christ’s* Body and Blood, whereby our Ran-
 “ som might be fully paid, the Law fulfilled,
 “ and his Justice fully satisfied. So that
 “ *Christ* is now the Righteousness of all them
 “ that truly do believe in him. He for them
 “ paid their Ransoms by his Death. He for
 “ them fulfilled the Law in his Life. So that
 “ now, in him, and by him, every true Chris-
 “ tian Man may be called a fulfiller of the
 “ Law, forasmuch as that which their Infir-
 “ mity lacked, *Christ’s* Justice hath supplied.”

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In the third Part of the same Sermon, p. 18, they distinguish how Faith, and Faith only, without Works, is said to Justify us—" the
 " very true meaning of this Proposition, that
 " we be justified by Faith in *Christ* only (ac-
 " cording to the meaning of the old ancient
 " Authors) is this: We put our Faith in Christ,
 " that we be justified by him only, that we
 " be justified by God's free Mercy, and the
 " Merits of our Saviour Christ only, and by
 " no Virtue or good Works of our own that
 " is in us, or that we can be able to have, or to
 " do, for to deserve the same; *Christ* himself
 " only being the Cause meritorious thereof."
 And again a little lower—" Truth it is, that
 " our own Works do not justify us, to speak
 " properly of our Justification (that is to say)
 " our Works do not merit or deserve Remissi-
 " on of our Sins, or make us of unjust, just
 " before God: But God of his own Mercy,
 " thro' the only Merit and Deservings of his
 " Son *Jesus Christ*, doth justify us." And,
 a little after, " forasmuch as it is all one Sen-
 " tence in effect, to say, Faith *without* Works,
 " and, only Faith doth justify us; therefore
 " the old ancient Fathers of the Church, from
 " time to time have uttered our Justification
 " by this Speech, *only Faith justifieth us* ;
 " meaning none other thing than Saint Paul
 " meant, when he said, *Faith without Works*
 " *justifieth us.*" By all this they understood,
 that Faith is that by which we do apprehend

bend and *apply* the *Justification* of *Christ*, and therefore *Faith* is, instrumentally, that, on our Part, which *doth justify*. And therefore also, is it that which giveth a Value to any of our other Works, and without which, none of those Works can be good or acceptable in the Sight of God. Thus, in the Sermon of good Works, p. 30. they have declar'd, that " without Faith can no good Work be done, accepted, and pleasant unto God." And, a little lower from St. *Austin*, " we must set no good Works before Faith, nor think that before Faith a Man can do any good Works: For, such Works, although they seem unto Men to be Praise-worthy, yet indeed they be but vain, and not allow'd before God." Moreover, in their Explanation of the Distinction above of *Faith alone, without Works*, justifying; the Composers of the Homilies, meant, not that Men should be justified by Faith, being themselves, at the same Time, void and destitute of Works; but, that having Works also, not such their *Works*, but their *Faith only* shall be *allow'd* or *reckon'd* to them as some thing valuable on their Part, and instrumental, in God's gracious Acceptance, to their Justification. And, thus far Man may, but it also is of Mercy that he may thus far pretend. I come now,

2dly. To Citations on the Virtue or Grace of Repentance, the Subject in particular of the above Discourses. And, 1st, that the Rationale

nale of this Virtue or Grace consists in our *turning* or *returning* to GOD, our Homilists have declar'd in the first Part of the Homily of Repentance, p. 257, where, discoursing from the Words of the Prophet *Joel*—*therefore also now, saith the Lord, return unto me, &c.* they say. “ Hereby, it is given us to understand, that we have hereby a perpetual Rule appointed unto us, which ought to be observed and kept at all Times; and, that there is none other way whereby the Wrath of God may be pacified, that the Fierceness of his Fury, and the Destruction, which by his righteous Judgment he had determined to bring upon us, may depart, be removed, and taken away. Where he saith, *but now therefore, return unto me*; it is not without great Importance that the Prophet speaketh so.” And, in the next Page, to distinguish clearly the Manner and Means of this *returning*; it is said—in “ these Words, he (the Prophet) comprehendeth all manner of things that can be spoken of Repentance, which is a *returning again* of the whole Man unto God, from whom we be fallen away unto Sin. But, that the whole Discourse thereof, may be the better born away, we shall first consider in order, four principal Points, that is, from what we must return, to whom we must return, by whom we may be able to *Convert*, and the Manner how to turn to GOD.” And, a little lower, for the Means
and

and Manner—" but this must be done by
 " Faith : for sith that God is a Spirit, he can
 " by no other Means be apprehended and taken
 " hold upon. Wherefore, first, they do great-
 " ly err, which do not return unto God, but
 " unto the Creatures, or unto the Inventions
 " of Men, or unto their own Merits: Se-
 " condly, they which do begin to return to the
 " Lord, and do faint in the mid-way. Third-
 " ly, because we have of ourselves nothing to
 " present us to GOD, and do no less flee from
 " him after our Fall, than our first Father
 " *Adam* did; who, when he had sinned, did
 " seek to hide himself from the Sight of
 " GOD : We have need of a Mediator for to
 " bring, and reconcile us, unto him, who for
 " our Sins is angry with us: The same is
 " Jesus Christ, who being true and natural
 " GOD, equal, and one of Substance with the
 " Father, did take upon him our frail Nature,
 " that he might be a Mediator betwixt GOD
 " and us, and pacify his Wrath. Of him
 " doth the Father himself speak from Heaven,
 " saying, *this is my well beloved Son, in whom*
 " *I am well pleased.* And he himself in his
 " Gospel doth say, *I am the Way, the Truth,*
 " *and the Life; no Man cometh unto the Fa-*
 " *ther but by me.* For he alone did with the
 " Sacrifice of his Body and Blood, make Sa-
 " tisfaction unto the Justice of God for our
 " Sins. The Apostles do testify, that *he was*
 " *exalted for to give Repentance and Remission*
 of

“ *of Sins unto Israel.* Both which things he
 “ himself did command to be *preach'd in his*
 “ *Name.* Therefore are they greatly deceived
 “ that preach Repentance without Christ, and
 “ teach the Simple and Ignorant that it con-
 “ sisteth only in the Works of Men. They
 “ may indeed speak many things of good
 “ Works, and of amendment of Life and
 “ Manners; but without Christ they be all
 “ vain and unprofitable; they that think they
 “ have done much of themselves towards Re-
 “ pentance, are so much more the farther from
 “ GOD, because they do seek those things in
 “ their own Works and Merits, which ought
 “ only to be sought in our Saviour Jesus
 “ Christ, and in the Merits of his Death,
 “ Passion and Blood-shedding.” Again,

That *simple Sorrowing* is not *true* or *a-*
vailing Repentance, they are express, in the
 second Part of the Sermon of Repentance,
 p. 267. where they say, “ The third Part of
 “ Repentance is Faith, whereby we do appre-
 “ hend and take hold upon the Promises of
 “ GOD touching the free Pardon and For-
 “ giveness of our Sins: Which Promises are
 “ sealed up unto us, with the Death and
 “ Blood-shedding of his Son *Jesus Christ*. For,
 “ what should it avail and profit us to be
 “ sorry for our Sins, and to lament and bewail
 “ that we have offended our most bounteous
 “ and merciful Father, or to confess and ac-
 “ knowledge our Offences and Trespases,
 G “ tho’

“ tho’ it be done never so earnestly, unless we
 “ do stedfastly believe, and be fully persuaded,
 “ that GOD for his Son Jesus Christ’s sake
 “ will forgive us all our Sins, and put them
 “ out of his Remembrance, and from his Sight!
 “ Therefore they that teach Repentance with-
 “ out a lively Faith in our Saviour Jesus
 “ Christ, do teach none other but *Judas* Repen-
 “ tance: For *Judas* was sorrowful and heavy,
 “ yea was filled with such Anguish and Vexa-
 “ tion of Mind for what he had done, that he
 “ cou’d not abide to live any longer: But he
 “ was cast away, because he wanted Faith,
 “ whereby he did despair of the Mercy and
 “ Goodness of God. It is evident and plain
 “ then, that although we be never so earnest-
 “ ly sorry for our Sins, acknowledge and
 “ confess them; yet all these things shall be
 “ but means to bring us to utter Desperation,
 “ except we do stedfastly believe, that God our
 “ Heavenly Father will for his Son Jesus
 “ Christ’s sake, pardon and forgive us our Of-
 “ fences, &c. Therefore, as we said before,
 “ they that teach Repentance without Christ,
 “ and a lively Faith in the Mercy of GOD,
 “ do only teach *Cain’s* or *Judas* Repentance.”
 Moreover,

That our Repentance, to make it effectual,
 must be by our becoming *New Creatures*, they
 add a little lower, “ They that do truly Re-
 “ pent, must be clean altered and changed,
 they

“ they must become new Creatures, &c.” And, in the next Page,

“ The Penance that Christ enjoyn’d Sinners, was, *Go thy way and Sin no more.* Which Penance we shall never be able to fulfil, without the special Grace of him that doth say, *Without me ye can do nothing.* It is therefore our Parts, if at least we be desirous of the Health and Salvation of our own Souls, most earnestly to pray unto our Heavenly Father, to assist us with his Holy Spirit, that we may be able to hearken unto the Voice of the true Shepherd, and with due Obedience to follow the same.” Furthermore,

That it is not in our Power of ourselves to Repent, they say further, in the third Part of the Sermon on Repentance, p. 273. “ When thou art either by the preaching of God’s Word, or by some inward Motion of his Holy Spirit, or else by some other Means, call’d to Repentance, neglect not the good Occasion that is ministred unto thee, lest when thou wouldst Repent, thou have not the Grace for to do it. For, to Repent is a good *Gift* of God, which he will never *grant* unto them, who living in carnal Security, do make a Mock of his Threatning, or seek to rule his Spirit as they list, as though his Working and Gifts were tyed unto their Will.” And, above, at the Conclusion of the first Sermon on the same,

p. 263. “ We must beware, that we do in no
 “ wise think in our Hearts, that we are able
 “ to repent aright, or to turn effectually unto
 “ the Lord by our own Might and Strength.
 “ For this must be verified in all Men:
 “ *Without me ye can do nothing.* And, of
 “ ourselves we are not able so much as
 “ to think a good Thought. And, it is
 “ God that worketh in us both the Will
 “ and the Deed. For this Cause, though
 “ *Jeremy* had said before, *If thou wilt return*
 “ *O Israel, return unto me, saith the Lord:*
 “ Yet afterwards he saith, *Turn thou me, O*
 “ *Lord, and I shall be turned, for thou art*
 “ *the Lord my God.* And therefore, that Holy
 “ Writer and ancient Father *Ambrose* doth
 “ plainly affirm, that the turning of the Heart
 “ unto GOD, is of GOD; as the Lord him-
 “ self doth testify by his Prophet, saying, *And*
 “ *I will give thee an Heart to know me, that*
 “ *I am the Lord, and they shall be my People,*
 “ *and I will be their GOD; for they shall*
 “ *return unto me with their whole Heart.*
 “ These things being consider’d, let us earnest-
 “ ly pray unto the living God our Heavenly
 “ Father, that he will vouchsafe by his Holy
 “ Spirit, to work a true and unfeigned Repen-
 “ tance in us, that after the painful Labours
 “ and Travels of this Life, we may live eter-
 “ nally with his Son Jesus Christ.”

Neither have they omitted to mention the
 good Influence which this Doctrine of our Ac-
 ceptance

ceptance by Faith, naturally has upon Men's
 Lives and Manners, with the Evil of the contra-
 ry. In the second Part of the Sermon of Salvation,
 p. 16. they say, " This Saying, that we be justi-
 " fied by Faith only, freely, and without Works,
 " is spoken for to take away clearly all Merit
 " of our Works, as being unable to deserve
 " our Justification at God's Hand; thereby
 " most plainly to express the Weakness of
 " Man and the Goodness of GOD; the great
 " Infirmary of ourselves, and the Might and
 " Power of GOD; the Imperfectness of our
 " own Works, and the most abundant Grace
 " of our Saviour Christ; and, therefore, wholly
 " to ascribe the Merit of our Justification un-
 " to Christ and his most precious Blood-shed-
 " ding. This Faith, the Holy Scripture teach-
 " eth us, is the strong Rock and Foundation of
 " Christian Religion; this Doctrine all ancient
 " Authors of Christ's Church do approve;
 " this Doctrine advanceth and setteth forth
 " the true Glory of Christ, and beateth down
 " the Vain-glory of Man; this whosoever
 " denyeth is not to be accounted for a Chris-
 " tian Man, nor for a setter forth of Christ's
 " Glory, but for an Adversary to Christ and
 " his Gospel, and for a setter forth of Men's
 " Vain-glory." And again, p. 20. " These
 " great and merciful Benefits of GOD (if they
 " be well considered) do neither minister unto
 " us occasion to be Idle and to live without
 " doing any good Works, nor yet stirreth us
 " up

“ up by any means to do evil Things : But,
 “ contrarywise, if we be not desperate Persons,
 “ and our Hearts harder than Stones, they do
 “ move us to render ourselves wholly unto
 “ GOD, with all our Will, Heart, Might,
 “ and Power, to serve him in all good Deeds,
 “ obeying his Commandments during our
 “ Lives, to seek in all things his Glory and
 “ Honour, not our sensual Pleasures and Vain-
 “ glory, evermore dreading willingly to offend
 “ such a merciful God, and loving Redeemer,
 “ in Word, Thought, or Deed. And the said
 “ Benefits to God deeply consider’d, move us
 “ for his sake also, to be ever ready to give
 “ ourselves to our Neighbours, and as much
 “ as lieth in us, to study with all our Endea-
 “ vour to do good to every Man. These be
 “ the Fruits of true Faith, to do good as much
 “ as lieth in us to every Man, and in all things
 “ to advance the Glory of GOD, of whom
 “ only we have our Sanctification, Justifica-
 “ tion, Salvation, and Redemption.”

Moreover, to teach that Men have been
 ever ready (notwithstanding so many exprefs
 Declarations of God in his Word to the con-
 trary) to set up their own Inventions and Devi-
 ces, instead of the only saving Method *by*
Faith in our Redeemer : In the second Part of
 the Sermon of good Works, p. 33. they say,
 “ The Blindness and Malice of Man, even
 “ from the Beginning, hath ever been ready
 “ to fall from GOD’s Commandment. He

gave

“ gave Credit unto the Woman seduced by
 “ the Serpent ; and so followed his own Will,
 “ and left GOD’s Commandments : And, ever
 “ since that Time, all that came of him, have
 “ been so blinded through original Sin, that
 “ they have been ever ready to fall from GOD
 “ and his Law, and to *Invent a new way to*
 “ *Salvation by Works of their own Device :*
 “ So that once almost all the World, forsaking
 “ the true Honour of the only eternal living
 “ GOD, wandred about their own Phantasies ;
 “ worshipping some, the Sun, the Moon, the
 “ Stars ; some, *Jupiter, Juno, Saturnus, A-*
 “ *pollo, &c.*”

Thus I have gone thro’ the *Homilies* to
 our present Purpose, and shewn, by the plain-
 est Citations from thence, that there is no
 Point of Doctrine treated of in these Discourses,
 but what is conformable to the said Homilies.
 It is well enough known, the 9th, 10th, 11th,
 12th, 13th, 18th, and 27th, of the Articles of
 Religion do affirm the same. And, if I had Time
 to go over in like manner the Primitive
 Writers, it wou’d appear, that I have also
 their universal Consent. All Catholic Christi-
 ans have, in all Ages, gone upon one and the
 same Plan and Scheme of Doctrines, in relation
 to the Means of our Acceptance with the Deity,
by Faith in the Redemption thro’ Christ, with
the gracious Influence of the Holy Spirit. If,
 therefore, there be any Difficulty or seeming
 Incongruity in the manner of declaring or
 explaining

explaining this Scheme, or any Part of it, by any former Member, or collective Body, of the *Catholic Church*; it must be the Business of those that come after, to endeavour, by right and fit Illustrations and Distinctions, more fully and clearly to explain and reconcile the same; and not, from some hasty and præ-conceiv'd Distaste, to fly away from the very Plan and Scheme itself, unexamin'd, and take shelter in their own rash Opinions and Conceits. There may, for the Purpose, be some Difficulty in reconciling the seeming Contrariety that is betwixt God's *all-sufficient Grace, Election, Spiritual Influences, &c.* and Man's *Free-Agency*; as also betwixt *Faith* as it is *Man's Act*, and as it is the *Gift of God*. But, one is not from thence to conclude, that they are not to be reconciled at all; and, so run into the Extream either of *absolute and unconditional Decrees*, whereby nothing is left for Man to do; or, of *self-sufficient natural Powers*, whereby Man is supposed to be able of himself to do every thing. But, when we speak of Man's *Free-Agency*, and of the Operations of God's *Grace*, or of his *Decrees, Election, &c.* (not to take up Conclusions superficially, and at a Venture) we shou'd consider, and state the Case of Man, as Man from the Beginning was, or is; *viz.* as Man was, either at his *Creation*; Or, under the *Condition of his Fall*; Or, after his *Restoration* under *Promise of a Redeemer*: Or, as he is now since his *actual Redemption*: As he
still

still is by *Nature, unregenerated*: Or, as he is by *Grace, regenerated*. For, we are to remember, that Man since the *Creation*, has undergone several Changes of *Condition*; which also have been follow'd by several suitable Changes of *Dispensation to him*, and of *Power or Ability in him*. It may, therefore, be of use to take a View of these his several *Conditions*, viz. as Man was, 1st. From his *Creation* to his *Fall*. 2^{dly}. As he was, from his *Fall*, to his *Restoration in Hope*. 3^{dly}. As he was from his said *Restoration in Hope*, till his *actual Redemption by Christ*. And 4^{thly}. As he hath been, from his *actual Redemption by Christ*, until *now*. All which Particulars, to avoid Confusion, may be consider'd in so many distinct Chapters.

C H A P. I.

Of the Condition of Man from his Creation to his Fall; and thereafter, of some Points common to his State both then and since.

MAN was created, both in his Soul and in his Body, *Upright and Innocent*; and (tho' not left to himself without Means from the Beginning given him by God, of *improving* as well as preserving his *Talent*) perfectly *free*, and perfectly *able* to the Performance of every good Act, *Spiritual and Moral*, required of him. As the Almighty Creator had *breathed into him the Breath of Life*, or, more properly (because the Word in the Original is plural (*the Breath of Lives*, i. e. of a *Spiritual*, as well

as *Animal* Life; so he gave him Means to communicate of *his Living Spirit*, whereby to support and improve his said *Lives* in a *Terrestrial Paradise* (which he had given him for an *Exemplar* or *Type* of the *Heavenly*) till he shou'd have been found worthy to have been *Translated* to that *true Paradise* in *Heaven*. In the mean Time,

As Man was *Free*, so he cou'd not but be liable to *Fall*; as he was the one, he must necessarily be the other: For, every Creature, *Rational* or *Spiritual*, consider'd as a Creature made for some degree of *Happiness*, must be dependant upon, and subject to the Creator, under some kind of *Trial*, for the same: Moreover, every such Creature, *Rational* or *Spiritual*, and subject to the Creator under some *Trial*, as aforesaid, must be subject to such *Trial*, under some *Rational* or *Spiritual Law*: And, finally, every such Creature consider'd as subject to such *Law*, must be *Free*, by observing or transgressing the same, either to keep his said Degree of *Happiness*, or to fall from it. So, every *Free* Creature, as *Free*, must have been liable to *Fall*. Thus, we are inform'd that the Angels (*who excel in Strength*) were made subject under some *Trial*, whereby they were liable to *Fall*, as also that some of them actually did *Fall*: And thus *Man* had his *Trial*, and was thereby liable to *Fall* also; and God, who gave him his *Trial*, and is Omniscient, fore-saw that he wou'd *Fall*: In
the

the mean Time, as he had made him a *Free Agent*, so he left him (only with proper Instructions and Cautions first given him) to his own *Agency*: Yet providing him a Remedy on a *second* Trial graciously decreed to be indulg'd him after his Failure in his *first*. And,

Here (tho' it be somewhat anticipating my Argument) it may also be observ'd, that, according to this Order of the Divine Dispensations to Man; I mean, as the Decrees of God were all severally dispos'd, in View to the Behaviour of Man under his first, second, and every succeeding Trial, PROVISIONALLY, as aforesaid; so howsoever the Decrees of God, with respect of his own *Prescience*, were, and are, *certain*; yet, with Respect of that Divine *Provision* in such View of Man's Behaviour, as also with respect of *Man* and *his Choice*; it is to be said, that the same *were*, and *are*, *contingent*; and *Man* (as to his *Acceptance* of the *Means* of *Grace* offer'd) still left *Free*. For, thus the order of this Affair is since describ'd to us in Holy Scripture, *viz.* That in the *Chain* of God's *Predestination*, his *Fore-knowledge* is the *first Link*. Even as it is worded by the Apostle expressly — *whom he did Fore-know, he also did Predestinate*, and, so on, thro' all the succeeding Acts of his Divine *Grace*, as high up as to *Glorification*. Rom. viii. 29. Thus the same Apostle says again, of the Christians of his own Time, that God had *Blessed, and Chosen, and Predestinated,*

ted, them, to be his Sons by Adoption, and to be to the Praise of his Glory: How? Not absolutely and simply; no, but *Respectively*, and *Conditionally*; even as they were (in his said *Fore-knowledge*) the **FIRST** who trusted in Christ. Eph. i. 12.

So St. Peter calls the Converts of the Circumcision in *Asia--Elect* according to the *Fore-knowledge* of God the Father, &c. 1 Pet. i. 2. And,

The same, as appears in the Apocryphal Book of *Judith*, was the Sense of the Israelites before Christ came. For, so that pious Heroine expresses herself, Chap. ix. 6. *What things thou didst determine, were ready at Hand, and said, lo, we are here; and thy Judgments are in thy FORE-KNOWLEDGE.*

But, here it may be suppos'd, that as *Knowledge* in the Deity is an *active* Principle, with extraordinary *Influences* and *Powers* upon the Person known; so is his *Fore-knowledge* with a *Fore-decree* of the same *Influences* and *Powers*. I shall not stand, at present, to state this. But, however this be, it is still to be remember'd, that whatsoever we do receive of gracious *Influence* at the Hand of God, it is all of *Gift*, and *Gift* is *Free*. Then, if Man also has a *Power*, which was given him at his Restoration after the *Fall*, for ordinary Use (which for the Present we will suppose) even a *Power* to *Believe*, and *Confess*, to *Wish* and *Aspire* to *Reconciliation* with God, together with

with a Power to common *Moral Actions* (of which also more hereafter) I say, if Man has such Powers, as aforesaid, to such *ordinary Uses*; then God's *Gift extraordinary* (howsoever it enables the Man in the certainty of the Divine *Prescience* to attain to Salvation) does by no means extinguish and set aside his *ordinary Freedom* by those *Powers*; but, the same is consistent with it; nay, it extends and perfects it, as assisting the *Freedom* of Man's *ordinary Disposition*, with *Powers* and *Abilities* to that which shall be taken, and allow'd to him, for a *fulness* of *Performance*. But here on the other Hand,

It is not to be said, that, as if the Divine *Fore-knowledge*, with a *Fore-decree* of some *active Power* upon the *Elect*, furthering his *Salvation*; so, on the other Hand, is the Divine *Fore-knowledge* of *Reprobation*, with some *active Power*, in like manner, upon the *Reprobated*, furthering his *Reprobation*. By no Means: For, in this latter Case, God *does* nothing to the Man: He only *with-holds* something from him, which he is in no sort of *Justice* bound to *give* him. Here is no *Necessity* laid upon the *Man*, no *Influence* on the Part of *God*; but the *Man* is left to the inward Workings of his own Mind: so that, his *natural* and *ordinary Liberty*, as to any Act of God about him, remains still intire with him. At the same Time, it is here again to be said, as in the former Case of the *Elect*, that *Gift*
is

is free ; and therefore, as God may to whom he pleases *communicate Good*, so from whom he pleases he may with-hold it. He is in no sort of Justice bound, to the *Evil* and to the *Wicked* to communicate *Good* ; and he cannot, by the Purity and Perfection of his *Essence*, communicate *Evil*. *Every good Gift, and every perfect Gift, is from above*, as the Apostle hath told us, *and cometh down from the Father of Lights*. But *Man is then tempted to Evil when he is drawn away, and inticed to it, of his own Lust*. *Jam. i. 14, 17.* wherefore, in either Case ; whether God gives, where he does give to all alike ; or, whether he makes a Difference, and gives to some more, to others less ; or, whether he gives to some, what he totally with-holds from others (which, however, is but what those others have made themselves incapable of receiving) I say, in each of these Instances, it is still to be said, as in the Parable,—*may not God do what he will with his own ? Is Man's Eye evil, because he is good ? Or, may Man draw Conclusions of Evil, because on the one Hand Good has been given where before undeserv'd ? Because, on the other, Evil has been permitted, where already self-chosen ? Or, is Man both ways abridged of his ordinary Freedom, if he hath the extraordinary Gift of God, and also if he hath it not ? Whereas, the Truth is, that neither if he hath it, is he the less Free, nor if he hath it not. Because, if he hath it, he loses nothing of what*

what he *had before*, but still *bath* the same with *Improvement* : And, if he *bath* it not, he only still wants what he never *had*; which, therefore, is but a *Negation* of Gift, not a *Privation* of Right : For, it *takes* not from him what he cou'd ever *Claim*; nay, *with-holds* not what he wou'd ever *Accept*. Thus, either way, as there is an *ordinary* Freedom, to which we do, for the present, suppose Men to have been Restor'd; so does the same still remain with them, whether they *have* God's Free Grace *extraordinary*, or whether they have it not.

There is only one Difficulty remaining in this Part, *viz.* that the Wicked and Abandon'd are said to *be sold under Sin*; to be the *Bonds-Men and Slaves of Sin*; to be *led about like Captives by their Lusts and Passions* to the Commission of Evil continually; and yet, generally, to retain their said *Liberty* notwithstanding. Which may look like a *Contradiction*, but it is not: Tho', howsoever this were, it wou'd be nothing to God: Because, the enslaving of these Men, in the Manner above describ'd, originally is *by their own chusing the Evil, and refusing the Good*: And the same is still carried on, by so many instantaneous Acts in them, they, from Time to Time, making the same re-iterated Choice. So that, their Vices do hold the Rein; but, it is the Rein they themselves have given, and still do continue to give them: And, so, their Sins may
be

be called *voluntary* and *involuntary*, in divers Respects, at the same Time, without any Contradiction, as above. And thus a late Translator of *Plato* tells us, even his Author understood this Matter; *viz.* that “ God has
 “ given Men all that Light which is necessary
 “ to direct them to obey the Law of Nature
 “ (which he has engrav’d in their Hearts) and
 “ to inform them of certain fundamental Truths,
 “ which inlighten the Universe like so many
 “ Torches: But Men have despis’d these
 “ Helps, and by this voluntary Contempt are
 “ justly fallen into Blindness, which hinders
 “ them from distinguishing *Truth* from *Error*,
 “ or at least from *obeying* it: And thus (says
 “ he) all the vicious Actions of Men are at
 “ the same Time *voluntary* and *involuntary*:
 “ *Voluntary*, in their *Original* and *Source*;
 “ for, ’tis of their own Choice that they have
 “ thrown off the Yoke of Virtue and Right-
 “ eousness; and, *Involuntary*, often in the Ex-
 “ ecution: For, in spite of the Remorse of
 “ their Consciences, they are led away by the
 “ miserable Propension of their Hearts, which
 “ induces them to commit the Evil which they
 “ wou’d not do: They are the Slaves of Sin,
 “ which Rules over them, and to the Service
 “ of which they have engag’d their Liberty.
 Mr. *Dacier* in his *Life of Plato*, English
 Translation, p. 120.

I have cited this Passage at length, not that
 I approve of all that is said in it; but, to shew
 some

some People, that *voluntary* and *involuntary*, in Human Actions, is no Inconsistency in the Sense of those whose Opinions use to be of great Authority with them. Mean while,

I am not Ignorant, how difficult it is, in our way of Thinking, to separate and distinguish the *Prescience* of an Event on the Part of God, from a sort of *Fatality* necessarily inducing the Event on the Part of Man. But, I take this to be only one Proof, among many others, of the scanty Measure of our *Reason and Thought* : For, certainly, as *knowing* a Thing is not *doing* it ; but, a Fact is just the same certain Fact, whether suppos'd to be *known*, or *not* : So *knowing* a Thing *before* is not doing, nor necessitating the doing of it before : But an *Event Future*, is of just the same certain *Futurition*, whether suppos'd to be *known before*, or *not* ; neither has it's *certainty* that it *will be*, any dependance at all upon such *Foreknowledge* : It will not *be*, as it *will be* ; because it is known that it *will be* ; any more than it *is*, as it *is* ; because it is *known* that it *is* : But, it will be, because all the Acts of the Parties, sometime to be concern'd about it, *will be done* to bring it *to be*. And, therefore a *certainty* of *Knowledge* with a *contingency* in the *Event*, in different Respects, on the part of God and on the part of Man, are not in themselves *incompatible*, howsoever they are to our ways of *Thinking* hardly *conceivable*.

I

C H A P.

C H A P. II.

Of the State of Man from his Fall, to his Restoration in Hope; and of some other Points depending hereupon.

MAN, under his *Apostacy* and *Fall*, as to himself, lost, in all Respects, both *Moral* and *Spiritual*, or *Religious*, the *Freedom* he was Created to, together with the Means of *Restoring* himself to the same; and did become absolutely *vassaliz'd* to *Sin* and *Death*, till God was graciously pleas'd to *Restore* him, upon another *Trial*, by *Faith* with *Sacrifice*, to a *second Choice*, under *Promise* of a *Redeemer*; and therewith, consequently, to certain proper Degrees of *Liberty*, for the making of that *Choice* accordingly. And, this was done when the Divine Person, who was to be his Redeemer, judg'd him; and, in judging, spake comfortably to him in the *Garden*. And here,

It is of great Importance to *know* what seldom is distinctly enough *consider'd*, *viz.* In what Respects Man was Restor'd (when he was indulg'd, as aforesaid, with that second Choice) and to what Degree. Now,

As Man is a *compound* Creature, constituted of *Soul* and *Body*, so are there two Species of Offices, to some Performance of which, for *ordinary Uses* (as was above suppos'd) he was then Restor'd; and, in his Restoration to which

which, his said *Freedom* or *Liberty* does consist. That we have some such *Liberty*, we all do perceive in our selves : And the same is no more than what is absolutely necessary to our Being in this State : Without it we cou'd not be submitted to the *Probation* of our present *Trial*, nay, cou'd not even so much as *Subsist* here. But to proceed,

Of the above-mention'd two *Species* of *Offices*, the *Former* is of those which are properly and immediately *Spiritual* and *Religious* :

The *Latter*, of those which are properly and immediately *Moral* and *Social*.

By the *Former* of these, Man had a Power given him to *Wish* and *Aspire* to *Reconciliation* with his *Creator* and *Saviour* ; to *accept the Terms of Reconciliation* offer'd ; to *believe*, and *confess*, his God and *Saviour* ; to *Pray* to, and *Praise* him ; and, with *Helps* from Time to Time given him, to *Serve* and *Obey* him.

By the *Latter*, he has Powers and Faculties given him, to be *Prudent*, *Just*, *Merciful*, *Courageous*, *Temperate*, &c.

The *Former* of these *Offices*, for many Reasons, he cou'd not *know*, till he shou'd be inform'd of them ; nor practice to Effect, till he shou'd have *Assistances* thereto given him from Above.

The *Latter* (by duly observing the other *Species* of *Offices* *Spiritual* and *Religious*, and, in consequence of that *Observance*) he had Means to know, and Practice : Or, in case he

fail'd of that *Observance*, he had still other Means, partly, by *Instincts* then re-planted in him; partly, by his shatter'd *Reason*, from Time to Time assisted and repair'd by *Erudition*, *Traditions*, *Observations*, &c. for *secular Uses* to find out, as also *Powers* or *Faculties* (for those Uses) tolerably to *perform*.

By the *Former* of these, he is made capable of *knowing*, of being *sanctified* by, and *re-united* to his *Creator* and *Redeemer*, here; and of being *admitted* to the *Vision* and *Enjoyment* of him for ever *hereafter*, in Heaven.

By the *Latter*, he is fitted chiefly for the *Civil Society* of *Men*, his *Brethren*; and for the discharge of *Functions* necessary to his being in this State. And, therefore,

The *Latter* of these, when rightly exerted, will depend upon, and be included by, the *Former*; but not, contrariwise, the *Former* by the *Latter*. From all which it appears, that,

As the Species of Offices was, so was the said *Liberty* or *Freedom*, to which Man was Restor'd, two-fold. And,

1st. With Respect of Acts purely *Spiritual* and *Religious*, he was Restor'd to *Freedom* or *Liberty*, so far as to *accept* or *reject* the Terms of *Mercy* and *Reconciliation*, to be offer'd him by that *Gracious Redeemer*; to *believe* and *confess*; and, in consequence of *believing*, to perform acceptable *Obedience*: Or, if he wou'd, to *Cavil*, *Scoff*, *Deny*, *Desert*, and *Rebel*.

2dly. With respect of Offices Moral and Social (however he might stand with respect of that other Part of Offices Spiritual and Religious) he was restor'd, generally, to Freedom or Liberty, so far as to be able by his Instincts and shatter'd Reason somewhat repair'd by Erudition, Traditions, Observations, &c. as above, to know and to perform all those *Moral* Offices, immediately necessary to the carrying on of the Ends of Civil and *Social* Life; and, perhaps, mediately Instrumental (if he fail'd not in the other Part, *Spiritual* and *Religious*) to the giving him, at the same Time, a Taste of higher and more noble Things. Mean while, the said Liberty, taken by itself, was to extend but to secular and temporary Things and Respects, and no more. And this, this, is that Light so much talk'd of by the Philosophers "as given by God to Men, "and ingraven on their Hearts, to inform "them of certain fundamental Truths which " (according to them) do enlighten the Universe like so many Torches, &c." Moreover, This Light *ordinarily* given to Man for *Moral Uses*, as above, is generally since call'd *Natural*, and the *Law of Nature*; *Reason* and the *Law of Reason*: Not, that it is in *Nature*, as *Nature* always was; nor, as *Nature*, without the said general Restoration, must have still continued to *be*: But, this being since the Fall, by a new Grant of Privileges, to a certain Degree re-implanted in Man, for
common

common Uses (Men rarely consider *how*, or *when*, or by *whom*, or for what Ends) it usually appears to them as if it had originally *been*, and always *were*, absolutely and essentially *there*; and they do, for the most Part, Talk and Reason about it accordingly. Whereas, had Man had no *Restoration* from the *Fall*; he cou'd have had none, either *Spiritual* or *Moral* Powers: Nay, not so much as any common *Physical* Ones: But he must have been just as the *Devils* are, all *Rancour*, and *Malice*, and *Despair*. And, if in that State, he cou'd have propagated (which however it appears he cou'd not, because all Blessings *Spiritual*, *Moral*, and even *Physical* (as aforesaid) conferr'd on him with his *Innocency* at the Beginning, *must have been forfeited with the same*) he must have *propagated*, not Men, as Man before his Fall was, or since his Restoration is, but *Apostate* and *Incarnate Devils*. Mean while,

With the above-said *Moral* Powers, taken *alone*, and *destitute* of *Sanctification* by the *Spirit* of God, the *Liberty* which Man in this Part has, still is, as to the enabling him to his whole Duty, vastly defective and imperfect. For, besides the inherent Taint by original Corruption, it is, notwithstanding it's most strenuous Efforts, with a mixture and allay of *Vain-glory* and *Sufficiency*: The Offices also, about which this *Liberty* is exercis'd, do not of themselves ascend higher than to treat with

with the Things of this present transitory World : They are with severance and excision from the true Celestial Policy : They therefore cannot, after all, constitute any proper *Liberty* to the *Spirit* or *Soul* of Man. Nevertheless,

It is at the same Time to be observ'd, that tho' this kind of (*Moral*) *Liberty* constitutes no *Religious* or *Spiritual Liberty*, neither do those *Moral* Performances about which this *Liberty* is exercis'd, render a Man *acceptable* to the *Deity*; yet, when the same are wrought by a *Believer*, are wrought in *Faith* and *Love*, they then have the Privilege to be made Parts of Religion; to become *Spiritual* Performances; to be made Instruments for the apprehending of more and more *Grace*; to be called the *Fruits* of *Faith*; and jointly, or consequentially, with, or under, *Faith*, are allow'd to do that which *Simple Believing*, without the same cou'd not do, that is, to *justify* the Man. And,

This, by the way, will help to shew distinctly, in what Sense *Faith*, as Man's Part, according to St. *Paul*; and *Works*, according to St. *James*; are said to *Justify*. For the Purpose, the *Former*, (as it is an Act of the Mind referr'd to *God*, and, from that Fountain of Perfection, is render'd, or imputed back again to *Us*) does it *eminently* and *principally*; and, therefore also, in comparison, is said to do it *by itself alone* : The Latter (as they are

Act

Acts referr'd to *Faith*, and are allow'd to us only as the *Fruits* of *Faith*, so they) are suppos'd to do it, no otherwise than by a Virtue deriv'd to them thro' *Faith*, and as *Requisites* and *Appendants* to *Faith*. And therefore, after all, the Divine *Imputation* and *Allowance* accordingly is, with Distinction, to the *Principal*, tho' not without the *Appendants*; and to the *Appendants* in Connexion, no otherwise than, as aforesaid, *by* and *under*, the *Principal*.

It is here moreover to be observ'd, that, together with our other Passions (which, if rightly conducted, are many ways useful to us in this State) God did at the said Time of Man's Restoration, implant in him that which the Holy Scripture calls, *Fear and Trembling at his Word*; together with those of *Shame* and *Pity*: The first, more properly and immediately, for *Spiritual*, and, the other two, for *Moral* Uses. Now, the first of these, *Fear and Trembling*, was implanted in us, to give us an *Awe* and *Reverence* of the *Divine Majesty* and *Goodness*, with *fearful Apprehensions* from our own *Weakness* and *Wants*, even as the one and the other is at any time declared to us, I say, *by the Word of God*. But, all this does not enable us to render ourselves *acceptable* to our *Maker*. It only shews us our *Disease*, and prompts us to seek the *Remedy* in our *Saviour*; and, so, indeed, fits us for the Operations of the Divine *Love*, thro' the *Holy Ghost*; by which after all, we are made fully
accepted

accepted, and are *re-united* to our God. But, if this Affection does exceed, or act alone, without *Faith* and *Confession*, it is then *hurtful*: It settles in *Servitude* to *Horror*, and tends to *Desperation*. And,

This again, by the way, will shew us the Order of God's *preventing Grace*, as consistent still with Man's *Free Choice*: Which the Apostle also hath distinguish'd for us, where he says—*Work out your own Salvation with Fear and Trembling: For, it is God which worketh in you to Will and to Do*, OF HIS GOOD PLEASURE. Phil. ii. 12, 13. Upon which Words I desire my Reader to observe, that, it is not said—*God worketh in us to Will and to Do*, absolutely and simply, as if nothing were left for us to *Will* and to *Do*. No, but that *God worketh in us, to Will and to Do* OF HIS GOOD PLEASURE. Meanwhile, we also are required to *Work* something for ourselves, with *Fear and Trembling* (as above) for the *apprehending of that whereby we are apprehended, or accepted, of GOD*; and then, God works the rest, to *Seal* the same in us, unto *well-pleasing* finally to *himself*. So that here we may say, with Apostolic Authority, that, to our *ordinary free Choice*, for apprehension by *Faith* and *Confession*, God's *Grace extraordinary*, is *Succession*; but for *Effect in Well-pleasing*, (as above) the same is *Preventive*. So,

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OF

Of the other two Affections more properly and immediately for *Moral* Uses, it is likewise to be said, that the *Former* of these,—that of *Shame*, was implanted in Man, to give him an *Abhorrence* of some *Vices* and *Crimes*; and, the *Latter*,—that of *Pity*, to raise in him a Fellow-feeling with *others* in their *Afflictions* and *Wants*, and, by that Means, to stir him up to *benign* and *merciful* Actions: So that, the said Affections are given us in Aid and Alleviation of our other *Miseries* and *Defects*, to serve as a sort of *Scouts* and *Watches* to *Conscience*, to *look out* and give us *warning* of the *Motions* and *Approaches* of the Enemy; But, they do by no Means enable us to *conquer* and *expel* him: Rather, they are Indications, all the while, of a certain *Incurable Guilt* and *Misery* in us; — *Incurable*, I mean, by any Skill or Power in *ourselves*; and so, are Badges of our *Servitude*; nay, they do not barely give us *knowledge* of a certain original and inherent *Taint* in us; but they make us feel it; howsoever some Wretches do endeavour to harden themselves (in spite of the Evidence of their own common Sense) to dispute it. Certainly, if all were naturally *free* and *perfect*, and *right*, and *well*, with us (as those Men do pretend) there would be no need of these standing natural Monitors of something still *servile*, and *defective*, and *wrong*, and *ill* in our Nature. And therefore, again, tho' in some Respects, the said Affections of *Shame* and *Pity*, are even

even *Honourable* and *Ornamental* to us; yet, simply, they are our secret *Reproach* and *Disgrace*: And, if they do exceed a little, they are apparent *Weaknesses*, and do themselves degenerate into *Vices*. And,

This, and no more than this *partial* and *temporary Liberty*, in point of *Morals* merely, with the *Monitions* and *Checks* of the said inward *Shame* and *Pity*, is the *Liberty*, which hath (since that *Restoration* after the *Fall*) been continued downward to every sort of *Deserters*, to *Idolaters*, *Magians*, and *Philosophers*; to *Heretics* of all Denominations among *Jews* and *Christians*; to *Mahometans* and *Modern Deists*, the last, and, I believe, the most to be abominated of all *Apostates*. All have, by that *general Charter* of *Restoration*, a tolerable Degree of *Liberty* to mere *Moral* and *Social Virtue*, tho' they fail in the other part *Spiritual* and *Religious*. And, as themselves do think this sufficient, so might it do well enough, were there no other Life after this. But, as there is another Life to succeed after this, of another Constitution and Polity, to prepare Men for which, the above-mention'd Divine *Sanctification* and *Union*, by other *Offices* and *Acts* properly *Spiritual* and *Religious*, is necessary; so, that mere *Moral Liberty* can neither extend to, nor profit any Man farther, or otherwise, than with Respect of his *present Being*, as aforesaid.

From that two-fold Restoration to *Moral* and *Spiritual Liberty*, and to the Effects of each, stated as above, may be drawn three or four Inferences in dependance one upon another. *Viz.*

1st. That, if God hath provided and found the Means of Man's *Spiritual Liberty*, then must he *declare* or *reveal* the same to Man, with all that is Man's Part or Duty in consequence; otherwise, Man can never possibly come at the knowledge of either.

2^{dly}. That, if God, for the Reason above assign'd, must have *declar'd* or *reveal'd* to Man, the Means of his *Restoration* to *Spiritual Liberty*, &c. then must Man (when he has such Declaration or Revelation made and given to him) submit himself to be guided by, and acquiesce in it. He can have no *Liberty* to oppose or overlook such *Revelation*, and to *think* his *own Thoughts*, to *reason* his *own Reasonings*, to *judge* his *own Judgments*, with out, or against such *Revelation*; that is, he can have no allowance to be, what they now-a-Days call A FREE-THINKER. All that set up to be such, do it at their own infinite Peril: They only *break loose* to *manumit* themselves: They make themselves *Runaway* and *Rebels*; and, therefore, instead of Procuring themselves *Liberty*, as they madly Promise themselves; they can only look to have their *Yoke* and *Chain* of *Bondage* tyed infinitely *faster* and *straighter* upon them, no

by being made subject in the way of their Lord's Business, but being bound under *Servitude* to his severest *Wrath* and *Punishment*.

3dly. It is from the Premises to be inferr'd, that, if Man cou'd have known nothing of Offices *Spiritual* and *Religious*, as aforesaid, without a *Revelation*; then can it not be imagin'd (without impiously derogating from the divine *Wisdom* and *Goodness*) that God wou'd ever turn Men over to that *Utopian* Scheme of Religion commonly call'd *Natural*. And, in Fact, there never was, nor, indeed, ever cou'd be, properly any such Religion in the World; for, if mere *Light of Nature* had struck out a *Religion*; or, rather, if there were a Religion *ingraven* in Men's *Minds* by *Nature* (as there must be, if there were a *Natural Religion*) then must this Religion be *uniform* and *universal*, as are our *Appetites* and *Passions*, our *common Apprehensions* and *Senses*. Surely, the Belief of a *Thousand Gods*, acknowledg'd with *ten Thousand differently modified Rites*; and, of a *future State*, according to the *wild Notions* of the Ancient and Modern *Pagans*, of the *Magians* and *Mahometans*: Setting up *Fate* or *Chance*, above or beside God; can never be admitted for Proof, that the Knowledge of *God* and of a *Future State*, with a multitude of other Points depending hereupon, were from *Nature*. This infinitely divided Belief of these Matters, is indeed Evidence of the contrary. And, as for that Form of *Natural*

ral Religion, in special, which our Modern Reasoners have devised to sketch out to us, this is so far short of *universal* (which, I say, it shou'd be if it were from *Nature*) that it was never yet found, where *Nature* was left to her own simple *Workings*; no, not so much as in any *one* Man born into the World: But the same, wherever it has been pretended to, has been the manifest Product of *Artifice* and *Contrivance*. The old *Pagans* and *Philosophers* universally professed that, in Religious Matters, they went upon *Traditions*, howsoever the same were variegated and compounded in handing downwards from one Age and Nation to another: The *Magians* and *Mahometans* stole, and patch'd together, the *Feathers* with which they severally bedeck'd themselves, in such manner, that it is to this Day discoverable to what *Bird* each *Feather* originally did belong: *Believers* always gloried that they had a *Revelation* to go by. Even the *Patriarchal Religion* (whatsoever some may think of it) was not from *Nature*; no, nor of the *Invention* of Men, but by *Revelation*. For, besides the many particular Revelations on many particular Occasions given to the Patriarchs, that Religion, in general, was with *Sacrifices*: Which must have been instituted, because no reasoning of Men from any natural Powers of theirs, cou'd ever have hit upon, and settled them, in the manner wherein we find they were afterwards universally observ'd, in many respects

respects as to the substance of their *Rituale* in
 the main, by Believers and Apostates, alike :
 Nay we also find in the sacred Records, that
 when the Patriarchal Services (after their *disuse*
 or *abuse* in *Egypt*) were again set up by a Law
 of *Reviver* in the Wilderness, with addition of
 other Services, under the *Mosaic* Dispensation,
 they were call'd *Institutions*, in such manner as
 shews, that the Terms expressive of this Part,
 were not then first impos'd, as upon a *Ritual*
 of new Appointment, but, that they had been
 so applied to the said Services, in general, from
 former and well-known Usage; I mean, in such
 manner as shews, that the said Services had be-
 fore Time, even from the Beginning, been,
 what they were then call'd, as aforesaid, *Insti-*
tutions. So there never was such a thing as *na-*
tural Religion, tho' many (with the Helps they
 have had from *reveal'd Religion*, *Traditions*, and
 their own *curious Inventions*) have given the
 World several *Draughts* or *Plans*, which they
 have thought fit to call Delineations of that sup-
 pos'd *Religion*. And, if ever the *Deists* shall leave
 pecking at *Foundations*, which they can never
reach to *disturb* them; endeavouring to *find*
fault with a Revelation which they never
understood; and shall present us with some
Scheme, which, among the *Religions* of *other*
Infidels, may merit to be call'd by name of a
Religion; we will then also shew them from
 whence they had it, and that it was not from
Nature. Once more:

By

By the same Rule that we prove there is properly no *Religion of Nature*, we see the Impropriety of an Expression which has been lately made the Title of a Book, I mean, *The Morality of Religion*. By which is understood, that *Moral Works*, do constitute the *Essence of Religion*; that the said Works *will*, or *must* (by a *Law of Nature* prior and superior to all *Revelation*) intitle Men to the Divine *Acceptance*; and, finally, that the same Works are necessarily to be our *Employment* and *Reward* to Eternity in the World to come; which they are not: For, *Moral Works* in a *Believer* are the *Fruits* or *Effects* of his *Faith* or *Religion*; and are imputed back again to him *thro'* his *Faith*: But, in an *Unbeliever*, *those Works* neither *receive* any *Virtue* from his *Religion*, nor give any to it; neither are they imputed to the Man for *living Virtues*, but are, as to his *Soul* or *Spirit*, *dead* and *inefficacious Works*, of no *Virtue* or *Worth* at all. I need not produce Proofs of this from Scripture; those Proofs will offer themselves in abundance to every Reader, that *can*, and *will*, but turn into his Bible: But the reason hereof is, that *Moral Works* or *Virtues*, have (when we thoroughly consider their *Nature*, their *Original* and *Effects*) nothing *absolute* or *perfect* in themselves; but, when destitute of *Sanctification* by true *Religion* are no more than *Relatives* to their *contrary Vices*; and are what they are, but *comparatively* with respect

respect of those *Vices*, and of the exorbitancy of our *Passions*, since we fell into this State, and while we do continue in it. To be *just* and *temperate*, what *Virtue* wou'd it be call'd, were it not for that continual Struggle and Contention which we have with *Motions* and *Temptations* on all Hands to *Iniquity* and *Excess*? Much more may it be ask'd, where those fair Streams of *Justice* and *Temperance* are *polluted* with these contrary *Mixtures*, how are they *Virtues*? Or, (if *Virtues* they must be call'd) how far short of *absolute* and *perfect*, after all, must they appear, where the very best of them ever is with an *hard* and *narrow* escape from *Vice*: And never without carrying off some *tinge*, some *defilement* and *disgrace*, from it? The same thing is to be said of all other *Moral Works*: They are *Virtues* but *comparatively*, and with *respect* of their contrary *Vices*. And, therefore, even the State of *Innocency* before the Fall (in which Man was clear of all *Vice*) is no where call'd a *State of Morality*: Much less will our *consummation* in *Bliss* be a *State of Morality*, as those *Novelists* do suppose, who tells us, that "The highest Good of Mortal Man is the uniform Practice of Morality CHOSEN BY OURSELVES, as our Happiness here, and OUR EXCEEDING GREAT REWARD hereafter." Whereas God himself did all otherwise tell the Father of the Faithful – *I am thy Shield, and thy exceeding great Reward.*

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Gen.

Gen. xv. 1. And the Apostle, speaking of our State after our great *Change* at the *Resurrection*, hath inform'd us, that, it *does not yet appear*, howsoever these bold Men have ventur'd to define, *what we shall be*. This only we know, *that when he* (our Saviour) *shall appear*, *we shall be like him* in Glory, *for we shall see him as he is*, and in *seeing* shall *communicate of*, his *Glory*: So that, these *Imperfections* which do more or less *cover and deform* all that *now is*, will be swallow'd up as Rivers in the Ocean, in the *sum of all Perfection*, in the *Vision* and *Enjoyment* of God, in the other Life.

I cannot help here observing to my Readers, that it is not without a mixture of *Grief* and *Indignation*, that I find myself oblig'd to throw out this Remark; I, who am not *old*, being yet *old enough* to remember the *Time* (before *two or three Writers of this Stamp appear'd*, I mean, not from the *Quarters* of the *Adversary* profess'd, but from *amongst ourselves*) when almost every *Child* cou'd have told the *difference in Point of Excellency* betwixt *Morality* and *Spirituality*; and wou'd have thought a Man employ'd his Time very idly in disposing Arguments to prove, that the *Latter* of these is not *Born*, and included by, the *Former*, but, that the *Former* is contrariwise *Born*, and included by, the *Latter*; whereas, now, *Multitudes*, overcome by the oft-repeated *Dalilean Flatteries* of these *Men-pleasers* (who have been making their *Court* to us thro' the blind
Side

Side of our *Vanity*, with *Compliments* of, I know not what, *self-sufficient* Virtues in *ourselves*, to bring *ourselves* near to God) have at length yielded their Heads to be *shorn* and *despoil'd*, of *that* wherein their *great*, and, indeed, *only* *Strength* and *Virtue* lay; I mean, the *spirituality* of our holy Religion; in place whereof they have set up their own *weak* and *beggarly* *Morality*, which (to use our Poets Words) hath now

Set them to Grind, Eyeless, with Slaves at Gaza.

Such is the *Success* these *Undertakers* have had, and *these* the *Thanks* they deserve of their deluded Country-Men, for lowering down to Nothing the great and lofty Things of Christianity by their perverted and groveling Accounts! I pray God (if it may be) in Time to *turn* and *pardon* them.

C H A P. III.

Of the Condition of Man from his Restoration in Hope, till his actual Redemption by Jesus Christ.

MAnkind, under their Restoration to a *second Choice*, and, therewith, to *Moral* and *Spiritual Liberty*, to the degree and effects above set forth, did almost universally *Apostatize* again: The *Ante-diluvian World*, all but one Family: And, of the *Post-diluvian*, the Nations, in general, from the *Affair at Babel* and downward; and the greater part of the *Israelites*, in particular, during their stay in

Egypt and in the *Wilderness*. And, on this occasion, *because of the abounding of Transgressions*, the *Mosaic Law* was given, and all those Nations in gross, with the bulk of the *Israclites*, who, from Time to Time revolted, and fell away; all, in short, who were not found within the Sept of the *Aaronic Tabernacle*, were again *Excommunicated*, *Alienated*, and *Inslav'd*. Only the Divine *Promise* was still kept open to a *Body of Reserve*, which (from God's *Fore-knowing* their *adherence* to him by *Faith*, and his *concluding* the rest in their *Unbelief*) was call'd a Remnant; and, the Elect. And, here,

As there are a World of pernicious Errors gone Abroad, concerning the State of Men under this *Apostacy*; several Persons of great Note, even among *Christian Divines*, of late Years, nay, of late Days, having writ *Volumes* to persuade us, that *Revolters* of almost all Denominations, within this Period, have still believ'd and worshipp'd ONE SUPREAM NUMEN, the same that *Believers* in all Ages have done: Not considering, that, in asserting this, they do at once contradict the Holy Scriptures of both the *Old* and *New Testament*, which were chiefly written to teach the difference betwixt the *true God* of *Believers* and the *false God*, or *Gods*, of the *Apostates*; and, to warn Men every where to *turn from the Adoration of these Vanities*, to the *Faith* and *Worship* of that *one only living, and true God*. I say, as
such

such scandalous and pernicious Errors on this Subject are gone out, Errors plainly tending to make Men look upon all Religions as the *same*, and to settle them on the Lees of that flat Indifference to *True* and *False*, *Sacred* and *Profane*, which is the Grief and Shame of our Times ; it wou'd be expedient, in this Place, to consider and shew at large, the *Rise* and *Progress of Idolatry*, thro' its several chiefest Stages, *viz.* From the Affair at *Babel*, to the Time of *Orpheus* ; from the Time of *Orpheus*, to the *Magians* and *Philosophers* ; from the *Magians* and *Philosophers*, to the *coming of our Saviour* ; and, from our *Saviour*, to *Julian the Apostate* ; with the Original, in particular, of the Fabulous or Poetic Scheme ; as also the *Refinements*, or, rather, *Subterfuges* and *Evasions*, of the *Magians* and *Philosophers*, after some Account of the Writings of the *Prophets* was gone abroad among the *Gentiles* ; by Means whereof, these came to know, what Absurdities and Abominations were from thence charged upon *themselves* and their *Brother Idolaters* in *Israel*, by *Believers* ; and, so, learned to manage the *Game* they had to *play*, accordingly : To which shou'd be added an Account also of the *State* and *Conduct* of the later *Pagans* and *Philosophers*, since the Time of our Saviour, with the *more subtle Farce* they had to act, after the *Scriptures* and *Writings* of the *Christian Fathers* were published to the World. For, it might easily be made appear, that they

were

were hereby put upon a Thousand *Tricks* and *Shifts*, to *disguise* and *salve* the abominable Absurdities of their real Opinions and Tenets; all which later Christians not considering, do often cite their Writings very injudiciously, and much to the Prejudice of their own Cause: While, taking Accounts of Paganism, in their Simplicity, from these Jugglers; they are often impos'd on to put *true*, and *spurious*, *Paganism* in the Place of one another; do mistake the State of the Controversy betwixt the *Heathen* and *Christian* Writers of those Times; and, so, are often at a loss to distinguish what *Paganism* and *Christianity* properly *was*, and *is*, or what Doctrines strictly do belong to each: As I cou'd shew by multitudes of Examples. But,

This wou'd take up a large Treatise: And, therefore, I can here only just point at what is wanting, and must reserve this Task (if it please God) for a future Work, which I may perhaps some time draw up; unless some more able Hands prevent me: For which they shall have mine, and, I trust, will have the Thanks of all *serious* and *sincere Christians*. I come, now, to

The Fourth and Last CHAPTER.

Of the Condition of Mankind from the actual Redemption by Christ, until now.

THE *Redemption* by *Jesus Christ* was the *Price* once paid for the *Ransom* of all Mankind, either as *taken Captive by the Devil*

Devil in their first Father *Adam*; or, as *re-*
volted and *fallen away* by any *new Apostacy*,
 since. And sufficient is this *Redemption* for
 the *saving* of all, howsoever there be still
 many to the *saving* of whom, the same, thro'
 their own default, does not *extend*.

I observ'd above, that *Elect*, was a name
 for *Believers* under the former Dispensation of
 the Law: And the same *has been*, and *is*,
 continued to *Believers* likewise under this last
 Call to Restoration by Christ thro' the Gospel:
 Even because, with respect of *this Call*, many
 Persons and Nations appear now to have made
 a *third Forfeiture*: By Reason whereof, the
 Gospel (which was once preach'd from our
British Islands to the extream *Indies*) again is,
 by the *Apostacy* of many Persons and Nations
 and the *Refusal* of more, shut up within a cer-
 tain Pale, from Time to Time, known and al-
 lowed by God. This appears to be that
 State of the Christian Church which in the *A-*
pocalypse is call'd, *the Flight of the Woman in-*
to the Wilderness, in which she also must con-
 tinue, till she comes to the promis'd *Land and*
City, of the *Heavenly Canaan*, and *Jerusa-*
lem which is above. Mean while, Men, here
 again, have other very different Degrees of
Liberty; either as they are, or have *put them-*
selves, out of the Evangelical Call; or, as
 they do remain *within it*: As they are, by
 any *refusal* or *Apostacy* of their own, *unrege-*
nerated;

nerated; or, as they are, or do continue, regenerated.

First, As Men are *without* the said *Call* and *unregenerated*: Supposing they fell not into this State by Means of any Apostacy or Refusal of their own or of their *Ancestors*, as above, since the Times of the Gospel; but are descended of a Race of Ancestors (if any such have been) who never heard of the *Gospel*; then, besides that common *Moral Liberty*, to which Mankind after the Fall, for ordinary Uses, was restor'd; they have also a *general Liberty* as to things *Spiritual*, to *accept* or *reject* the said Call, Provisionally, and with Condition, *if it shall be at any Time offer'd to them*. They being nevertheless, for the mean Time, by Reason of their old Hereditary *Forfeiture* before Christ came, still under *actual Captivity* and *Bondage*. But, if, on the other Hand, they fell into this unregenerate State, by Means of such refusal of, or Apostacy from, the *Gospel* once preach'd, and *Grace* once imparted, to them; (which, I doubt, is generally the Case of the now *Jewish*, *Pagan*, and *Mahometan* World, as also of the *Pelagian*, *Socinian*, and *Deist Tares* among the *Christian Wheat*) there then remains a Doubt concerning them, how far they may be at length repudiated by God, and, so, be even put out of that general Capacity of *Freedom* by Christ, which all the World once had, but I am not sure, it now hath, and always shall

shall have. Certainly, so far as we can judge by Appearances and Facts, Things for many Ages have look'd, as if many Persons and Nations had been excluded the benefit of that *conditional Privilege of Spiritual Liberty* by *Faith in Christ Jesus*; the Means of this Privilege, by the Preaching the true Gospel of Christ among them, having not been offer'd to them: Which can no way be accounted for, except by some recent Forfeitures made by themselves, of the Overtures or Communications of Grace, which themselves or their Ancestors, since the Dispensation of the Gospel, have sometime had. For, doubtless, any single Person may *refuse*, or *fall away* from, and so *forfeit*, the said gracious *Liberty*; and, consequently, any *collective Body* of *Persons*, a *Church* or *Nation*, may do the same: Which is a Point of great Concernment to be consider'd, that they who are yet within the Terms of Mercy, act not so as finally to exclude themselves from them: Besides that, the right Consideration of this, will help to account for a great number of other Points, which, for want of knowing this, are often controverted among Christians.

2dly. As Men have embrac'd the Call and are *Regenerated*, they are restor'd (tho' not to full *Perfection of Spiritual Liberty*, yet) to *Liberty* as *fully perfect* as they are capable of in this State, even to that of being called the *Sons of God*. But, with *These* there is still a Mix-

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ture. For, those generally call'd *Children*, may be either *true Children*; *Children of the Kingdom*; *Children of Light*; *Children of Promise*; *elect Children known to God and sealed with the Holy Spirit of Promise*; or, *strange, disobedient, rebellious, back-sliding, Children*: Who, either do *persevere thro' Sufferings*, or who do *in Time of Temptation fall away*. The Distinction seems to be in the *Election* according to God's *Fore-knowledge* and its *Consequences*; the *Elect*, according to God's *Fore-knowledge*, will assuredly stand: Because the Lord *knoweth them that are his*, and they *cannot commit Sin*, so as to become *Castaways*; *because they are born of God, and his Seed abideth in them*; and *keepeth them, so that, that wicked one toucheth them not*. But, neither does this imply that any *force* is used upon them, to make them the less properly *Free-Agents*: For, that they *cannot commit Sin*, is not of *Impotency* but *Aversion*; it is, as an honest and just Man cannot do a *base and villainous Act*; because every such Act is his *Loathing and Abhorrence*. Or, if they are drawn to persevere; it is still with the *Cords of a Man*; with the *Cords of Persuasion, Love, and Good-will*, with kind Means and Assistances offer'd; that having a *Good Will* to accept, and embrace, the *Divine Call*; they may have a *Working* also to effect with their *Good Will*. And, for this there are *saving Clauses* in abundance to express, that God *keeps his Children*

Children no otherwise than as they *keep* or *hold* Faith and a good Conscience; as they *keep* their Garments, and *themselves*, *unspotted* from the World: And that his *Allurements* are no *Compulsions* upon their *Wills* forcing them as *Machines* to Good; but, contrariwise, that we have a *Liberty* or *Free-Agency* to Good, which still is not only consistent with those *Allurements*, but which is properly owing to them. And so the *Church* expresses herself in her Prayer to *Christ* in the *Canticles*--Do thou draw us, and, then we will run after thee. That is, Of our selves we have no *Ability* but to *Evil*: Do thou, therefore, *allure* and draw us with the Cords of thy *Love*, and then we, that are otherwise generally *Averse*, and *Lame* and *Dead* to thee and to thy Goodness, shall instantly *revive*, *love*, and *long* for thee, and, with power and agility of Inclination and Action, *follow*, and even *run after*, thee. But, still this is that *Kingdom of God* which cometh not with *Observation*. For tho' the *Lord* knoweth them that are his; and we have a Rule whereby to *assure* our *Hearts* from Time to Time, *before God*: Yet, are there no certain Indications of this outwardly given to the World, that a Man may say, *Lo here*, or *lo there*, is a *Child*, or *Servant* of God, *Seal'd* with the *Seal of the living God* in his *Forehead*, and *predestinated* in the *Divine Foreknowledge* to eternal Life. For, as to outward Gifts, and Means; all, baptized into the Faith

of *Christ*, all, as to Man's Judgment, have, or may have, them, in many respects, alike. Nay, it is to be believ'd that all Baptized, as afore-said, have at some Time or Times, in the main, the same Degree and Taste of the *Spirit* and of *Spiritual Influences* upon them: Yet, if, with all this, they want that *Self-keeping*, and that *Self-assurance* from Time to Time above mention'd; as the *Spirit* is still a *free*, and not a *forcible Spirit*; so will his *Gifts* and *Graces* be to *them*, as they are in *themselves* not *fixt*, but *forfeitable*: Persons and Things, here, being, as the Apostle informs us, both *perfect*, and not *perfect*, in divers respects, at the same Time: So that no Man's *Regeneration* (otherwise than *comparativily*, and by the *Divine Predestination in Fore-knowledge*) is absolute, full, or final, *Regeneration*: But, the *Resurrection to Glory*, is after all, by way of Eminence, call'd *the Regeneration*, nay, not only the *Regeneration* but the *Adoption*, and *Redemption* also, of our *Body*. Rom. viii. 23. So that, our *Regeneration* and *Adoption*, do appear, for the present, to be *partial*, in our *Spirit* or *Soul* only; whereas, our *full* and *final Regeneration* and *Adoption* in our *Body* also, is *reserv'd* for hereafter, for the Time of the *Resurrection*. Only to this we have the *earnest* of the *Spirit*, in the mean while, in our *Soul*, here. But, may not some Men forfeit their *earnest*? It appears that the *Holy Spirit*, whereby we are *Sealed* as above, in our *Spirit*
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or Soul, to the Day of Redemption, may be grieved, or vexed, with our corrupt Communications afterwards : And, there is such a Thing as having even been Illuminated ; having tasted of the Cælestial Gift ; having been made Partakers of the Holy Ghost ; having tasted of the good Word of God, and of the Power of the World to come : And yet after all, there may be a falling away from all this ; a drawing back to Perdition ; a quenching, grieving, doing despite to, the Spirit of Grace ; a falling from Grace ; a failing, or being destituted, of Grace, in such manner, that it shall not be possible to renew them any more again for ever : That is, in short, Men may be Renew'd by the Holy Ghost, and yet may afterwards fall from this Renewal in such sort, as that it shall not be possible to Renew them any more again for ever. It implies that Men may be renew'd to their primary and general Christian State of Renewal, by new Acts of Repentance, Faith, Devotion, and the use of the Holy Eucharist, several Times ; and, that they may finally fall from the same, so that they never can be renew'd again.

For, we are moreover told, that a Man may even be the Temple of God, and yet defile his Temple, and be destroy'd ; that he may make the Members of Christ the Members of an Harlot ; may put off the old, and put on the new, Man, which is renew'd after the Image of him that created him ; and, so, may become

a new Creature; and, yet, forfeit the Benefit of this, if he do not continue *to walk by this Rule*; that he may *live in*, or by, *the Spirit*, and it shall not suffice, unless he *walk*, or *persevere* also, *in the Spirit*, that he may be called to the *Liberty* wherewith *Christ* hath made us *free*; and, yet, forfeit this *Liberty*, by abusing it *for an occasion to the Flesh*. Nay, the Apostle mentions some, who were *Children of God in Christ Jesus*; who had *put on Christ*; were *Abraham's Seed*, and *Heirs according to the Promise*; God having sent *the Spirit of his Son into their Hearts*, crying, *Abba Father*; and who notwithstanding all this, when even they *knew God*, or rather *were known of God*, were for turning back to the *beggarly Elements*, so that he *was afraid of them*, lest he had *bestow'd on them Labour in vain*. We are moreover exhorted, *to make our Calling and Election sure*: And, are promised, that *we shall reap*, but conditionally, *If we faint not*, &c.

All which does but follow the Condition of Man's *Free-Agency* generally given him, as has been above describ'd: With this there can, I say, be nothing *certain*, but the *Election* and *Obsignation* in the *Divine Prescience* of a Man's *persevering* to the *End* in the right use of that *Agency*.

I think our *Modern Esprits Forts* (who Reason as if either *Nature* were *God*, or, at least, did give *Laws to God*) have no Notion of any *Liberty* but to follow *Nature*, that is, the ever
varying

varying *Proteus* of their own *natural Instincts*, and to live as they list. By which Means they have stoutly extricated themselves out of all Intanglements. They have neither *Law*, nor *Traditions*, nor *Reason*, nor *Revelation*, nor *Philosophy*, nor *Religion*, but to commit themselves, at all Adventures, without *Card* or *Compass*, to the vast Ocean of *Imagination*; to *Think* any thing, *Talk* every thing, and *Believe* nothing. And tho' this splits them (as it necessarily must) into a Thousand fantastick Sects, making them give the most *different*, and even *contradictory*, Accounts of *Virtue*, *Vice*, *Liberty*, *Servitude*, every Thing! As they are of different Complexions and Tempers amongst themselves; yet, are they still at Ease! Such is the Advantage of an absolute State of *Indifference* and *Inertitude* to every thing but that one to which they always are sufficiently eager and strenuous, *viz.* Opposition to the Truth! The Truth, unknown, unsought! Not so,

Their Heathen Fathers, the Philosophers, but, these Men more inquisitive Scrupulous and Tender (betwixt the Study of Morality; the Nature, Number, and Residence, of their false Gods, and some Traditions which they had of the true, but were resolv'd to stifle and pervert; the fitness or unfitness of the vulgarly received Rites of Worship, &c.) were at their Wit's End: But, among all their Perplexities no one distressed them more than that strange *Tradition* which they had receiv'd of some
fort

fort of Liberty from some fort of Servitude, to be obtain'd (by what Means they either cou'd not tell, or wou'd not acknowledge) to the Spirit or Soul of Man. The *Epicureans* made Liberty to consist in a-negative kind of Happiness, and indolent Freedom from Cares and Anxieties, by affecting an *absolute indifference* to *Events*. The *Stoicks* made their *Wise Man* FREE, and all the rest of the World SLAVES: But, their Charter of *Immunities* lay in their own *Prudence* and *Fortitude* only; the last Resource of which (when they were pressed with any Difficulty or Distress beyond their Philosophical Bearing) was with a fullen, and desperate, Resentment to dispatch, and vindicate, themselves to *Liberty* with their *Daggers*. *Plato*, and his Master *Socrates* (who had somewhere heard more than they wou'd tell, and often mutter'd more than they wou'd have understood) talk'd in Confusion of *Virtue*, *Wisdom*, *Purification*, *Liberty*, and *Reunion* with their first *Cause*, or *God*: But, not confessing the true Spirit of God, but a certain (Supream) *Spirit of Nature only*; a *Mind* or *Wisdom* diffus'd thro' this System, pervading and comprehending the whole, and every part of it; with certain *familiar Demons* of their own, and making their said Re-union to be with such *Spirit* or *Mind* or *Demon*, they still laps'd into a Communion or Partaking with Devils and not with God, and so, in all their Searches inflayd themselves more and more, without

without ever attaining to any Taste or Feeling of what true Liberty was. But, to return:

In the true State of *Enfranchisement* by *Christ Jesus*, there is still a Difficulty remaining; tho', from what has been said, the Reader sees already how it may be solv'd. *Faith* is said, as by our Homilists above, to be *Man's Part* for *Justification*; and yet to be also the *Gift of God*. Both which Affirmations again (howsoever seemingly Contradictory) are true. For, it is *Man's Part*, for *Apprehension*, by *Recognition* and *Confession*; and *God's Part* for *Effect* in *Operation*. Both which the Father of the Demoniac Child did express in two Words—*Lord, I believe, help thou mine unbelief*. Mar. ix. 24.

But whereby (may we ask) doth *Faith* operate, as above? The Apostle hath told us,—*by Love*. For, in *Christ Jesus*, says he, *neither Circumcision availeth any thing, nor Uncircumcision, but Faith which WORKETH BY LOVE*. Gal. v. 6. But this is done intermediately by that *Divine Virtue*, which is the proximate Issue or Product of *Faith*, that is, *by Hope*, as the *Anchor of the Soul*, entring in to that within the *Vail of the true Sanctum Sanctorum in Heaven*, and bringing back, glad Assurance of the *Divine Love*, to our Souls. And, at the same Time to teach us, that this is not our Part, he says again—the *Love of God*

is shed abroad in our Hearts by the Holy Ghost which is given to us. Rom. v. 5. Wherefore also, he says in another Place, *the Fruit of the Spirit is Love.* Gal. v. 22. So St. John tells us—*Love is of God.* 1 John iv. 7. For the same Reason the fore-cited Apostle calls the Holy Ghost, *the Spirit of Love.* And St. John says again—*God is Love.* That is, he is essentially so in himself, and, communicatively so, to us, in Operation and Effect. And,

This has brought me about to a full Resolution of the Question, which I did, in this Part chiefly set out upon; even demonstrating wherein *Faith*, is the *Part of Man*, and wherein it is the *Gift of God*; wherein the said *Father of the Demoniac Child* believed, and wherein he nevertheless still wanted help to his unbelief. And,

By a like Distinction we may account for *Repentance*, in what Respects it is the *Act of Man*, and, in what, it is the *Gift of God*. For, in *Fear and Trembling* at the *Word of God*, as above, it is the *Part of Man*; but, for *Converting the Heart* to God, in drawing it with the *Cords* of his *Love*, by his *Holy Spirit*, to himself; it is the *Gift of God*.

This has been an Excursion, and a longer one than I at first design'd: But, the Occasion led me to it: And, as the Subject is comprehensive and important, the Reader, if he

he finds any useful Hints in it, will excuse
 the Delay given him by it, and improve
 what is here but summarily treated of, by
 his own further Searches and Meditations, at
 his better Leisure

F I N I S.



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tance to Salvation not to be Repented of,
but the Sorrow of the World worketh Death.*



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